



THE
APPROBATION
OF

Isaac Bickerstaff, Esq;

THE following Treatise being submitted to my Censure, that I may pass it with Integrity, I must declare, That as *Grammar in general* is on all hands allow'd the Foundation of All *Arts* and *Sciences*, so it appears to me, that this *Grammar* of the *English Tongue* has done that Justice to our Language which, 'till now, it never obtain'd. The *Text* will improve the most Ignorant, and the *Notes* will employ the most Learned. I therefore enjoin all my Female Correspondents to Buy, Read, and Study this *Grammar*, that their Letters may be something less Enigmatic; And on all my Male Correspondents likewise, who make no Conscience of False-Spelling and False-English, I lay the same Injunction, on Pain of having their *Epistles* expos'd in their own proper Dress, in my *Lucubrations*.

Isaac Bickerstaff, Censor.



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A
GRAMMAR 12
OF THE
English Tongue,

With NOTES, K.
Giving the Grounds and Reason of
Grammar in General.

To which is added,

A New PROSODIA;
OR,

The ART of *English* Numbers.

All adapted to the Use of
GENTLEMEN and LADIES,
As well as of the
SCHOOLS of Great Britain.

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land. 1711.

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TO THE
QUEENS

Most Excellent Majesty.

MADAM,

YOUR MAJESTY being
Soveraign of all those Peo-
ple. who speak the Lan-
guage for which the fol-
lowing Grammar is made, *This*
Performance doth Naturally claim
YOUR MAJESTIES Protection.

A Grammar of the *French Lan-*
guage was the First Labour of that
Learned Body the *French Academy*,

A 2

That

That being the Foundation of all
Writing: And as YOUR MAJESTIES
Arms have been Superiour to
those of *France*, so we hope that,
by *Your Royal Influence*, You will
give the same Superiority to *Our*
Arts and Sciences, which are All
built on *This* that is now Presen-
ted to YOUR SACRED MAJESTY,
by

M A D A M,

*Your Majesties most Obedient
and Dutiful Subjects,*

The Authors.

T H E

T H E

PREFACE

TO pass over the Original Language of this Island, the British (as having little to do in the following Treatise) we shall only Historically take notice of the Anglo-Saxon, and come to that which is in use at present, which is strictly and properly the Subject of our GRAMMAR.

The English Saxons having subdu'd the greatest, or at least the most fruitful and valuable Part of Britain, gave the Name of England to it, and fixt their Native Language with their Conquest, which we now call the Anglo-Saxon to distinguish it from the present English. This primitive Tongue of our brave Ancestors, was a Branch of the Ancient Teutonic, as the French, introduc'd into Gaul, and the present High-Dutch, or German are, as well as the Flemish, Danish, Swedish, Prussian, and others. This Tongue continu'd pure, or very little mixt, to the Time of the Normans, excepting some few Welsh Words, which the Conquerors admitted, as the Welsh itself receiv'd many of the English. For tho' betwixt the settling of the Saxons, and the coming of the Normans, the Danes had possess'd the Empire of this Nation, yet was there not made any considerable Alteration in the Language, for their Speech was either exactly the same, or at least very near akin to it.

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But

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But when William the first (call'd in the barbarous Monkish Latin of those Times Conquestor) had, by Composition, acquir'd the Possession of this Kingdom, he made it his Endeavour to introduce the French here, which was the Language of his Country of Normandy.

For tho' the Normans, or Northmans, while they inhabited part of Norway (whence they Originally came) had the same Tongue with the Saxons (being adjoining People) which was then in use in England, yet after their Settlement in Neustria (since call'd Normandy) they took up what of the Country they Conquer'd, which was a Mixture of the Roman and Gaulish, or French. And this was it which William the first attempted with so much Earnestness to introduce into this Nation. To this End he caus'd all his Grants, Decrees, Pleadings, and the like, to be Writ and Argu'd in the Neustrian or Gallic Tongue. But all his Struggle to this end prov'd ineffectual; because the Normans, whom he brought with him, in comparison of the People with whom they mingled, were but a very small number, they by that means lost their own Tongue instead of imposing it on the Natives.

But tho' for this Reason the English Tongue remain'd, yet the consequence of these Attempts was, that many of the Gallic Words, but those generally of Latin Extraction, were receiv'd, and many of the English grew Obsolete and out of use. And we are of opinion, that this Reason may be assign'd for most of them: We still call all Animals by Names of German Original, whose Flesh turn'd into Food we call by Gallic Names, as an Ox, a Cow, a Calf, a Sheep, a Hogg, a Boar, a Deer, &c. but call their Flesh Beef, Veal, Mutton, Pork, Brawn, Venison, &c. Because, I suppose, the Norman Soldiers had less to do with Farms, Grazing and Feeding the Beasts which for that Reason preserv'd their Old Names, than in the Kitchen, Feasts, Eating, &c. which made the Food assume new Appellations.

However,

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However, from that Time the English began to admit a numerous Medley of Exotic Words. Not that the English was in it self barren and deficient in Names and Words, for it is abundantly copious of both, and Elegancies peculiar to it self, even to Luxury. Nor does it want any foreign Help to express the nicest Sense out of its own Store, as is abundantly evident from Spenser's Poems; the Phrase of which is sufficiently Pure and Elegant, as well as Copious, and yet without the Crutches of any Foreign Ornaments, or the Adulterous Charms of any strange Tongue. However, what by the Commerce with other Nations, and the frequent Intermarriage of our Princes with Foreigners, and chiefly that Lust of Novelty, which has been more especially eminent in these later Times, without any Necessity at all, we have receiv'd innumerable Shoals of stranger Words; for we have had that ridiculous Opinion, that nothing cou'd be Well, Elegantly, or beautifully express'd in our own homely Dress. However, this must be own'd, that the Encrease of our Polysyllables, so necessary for Harmony both in Prose and Verse, are the good effect of this Licentiousness of our Modern Writers. Yet to carry this Humour still on, is to Debase, not Advance, our Native and Masculine Tongue.

By these Mixtures, and the Longinquity of Time, which causes strange Alterations in all Languages, the Old Anglo-Saxon Tongue is chang'd into the present Modern English. But English is not confin'd to England alone, but extends it self over great part of Scotland. Some have fancy'd, that this was by the great Efflux of People with the Royal Family, on the coming of the Normans, who with them carry'd their Language into Scotland. But certainly this is a very weak Conjecture since it seems impossible, that a few Fugitives shou'd fix their Tongue in a Country where they were only receiv'd, and allow'd an Asylum, when the Normans cou'd not fix theirs either in Neustria or England, with the Sword in Hand, and all their Endeavours. It is much more reasonable to believe, that the more fertile Parts of Scotland, and those which border

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border on England, had the same Saxon Original with the English, and that the Low-lands were a part of the Ancient Kingdom of the Northumbrians. For the Highlanders call the Lowlanders, Saspons, as well as the English. But the Highlanders and the Islanders, who inhabit great tho' the more uncultivated, part of Scotland, speak still the old British Tongue, or rather the Irish, for they are the Reliques of the Picts, that is, those most Ancient Britains who, disdaining the Roman Yoke, fled into the Mountainous Parts of the Country, mingled with the Scots or Scythians, or Goths, who came to them from Ireland.

The Tongue, therefore, which we are to treat of in the following Grammar, is the English in present use, which as well as the Flemish, German, Danish, &c. is a Branch of the old Teutonic, tho' it differs, as much from them, as they do from one another. The Number of Learned Books, that have been written in this Language, and the Figure this Nation now makes, under the happy Auspices of HER MAJESTIES Reign, renders it worthy the Advantage other Tongues enjoy, which cannot by any means pretend to an equal Beauty and Energy; and that is, a Grammar proper to it self, which has never yet been brought to any tolerable Perfection, but was left so helpless, that to write it Purely and Correctly, it was necessary to study other Languages, in which the Art of Grammar was fixt. But this was incumber'd with so many Difficulties, that few Natives know how to write their own Mother Tongue.

This Observation touch'd our sagacious Friend Mr. Brightland with a Desire of promoting the Honour of his Country in so Necessary a Point; and made him spare neither Money nor Pains to procure such a Grammar for English, as the other Languages (both Ancient and Modern) enjoy. But after much Pains and a great many Promises from his Learned Friends, he found himself just where he set out, and this Work so far from being finish'd, that it was never well begun. But a Public Spirit (like his) is not easily baffled

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baffled in its Pursuits; and it being our Good Fortune to be acquainted with him, after so many Disappointments, he was pleas'd to press us to the Undertaking. The Motive was so Generous, and the End so Public-spirited, that tho' we cou'd not think our selves better qualify'd than his other Acquaintance, yet our Will to gratify him, and our Desire of being serviceable to our Country in attempting this Grammar, banish'd all those modest Considerations, which might have deter'd us from so difficult an Undertaking. Wherefore being furnish'd with all the Helps, that either ancient or modern Writers cou'd supply us withal, and the Assistance of all our Learned Acquaintance, we have ventur'd to suffer our Endeavours to see the Public.

What we propos'd to our selves first, was to make our selves perfect Masters of what he design'd, which we found was to have a Grammar of our own Mother Tongue, by which Children and Women, and others, who were ignorant of those call'd the Learned Tongues, might learn to Read and Write English with as great Justness and Exactness as the Learned may be suppos'd to do. Hence these two Particulars arose first, That we are not to forge a New Language, nor to alter the Orthography now in Use and settled by Custom, the Jus & Norma Loquendi, since that cou'd be of no use to either those, who are to Teach, or those, who are to Learn, and then wou'd have nothing to do with the Whimsical Invention; in which those err very wide who wou'd Spell all Words deriv'd from the Latin or Greek according to those Languages, by which they oblige the Reader to know some Characters (particularly æ and œ Diphthong) which we have not in our Alphabet. On the contrary we ought to lay down the certain Rules of Reading and Writing this Language, as it is establish'd by the general Use of the Learned themselves, and the Nature of the Tongue. For otherwise this Grammar, as we have just hinted, cou'd be of no manner of Consequence, without altering and reducing to this Form not only all our Vocabularies, Dictionaries, and the like, but ev'n every Book that is already Printed in English.

— For

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For this Reason we are so far from forming new Characters for the several Differences of Sound in our Vowels, that we are ev'n against the Accenting our Words in this Grammar with any Marks, as in the Greek; for this will make Children at a loss when they come to Read other Books, where they meet with no such Marks or Signs; for the Reason of Teaching the several Accents in the Greek Grammar, is, because in all Books, in that Speech they are perpetually Accented. But there being no such thing in the English Books, this Method will but confound the Ignorant, whom we propose to inform. Here it will be sufficient to set down plain and easie Rules to know the several Sounds of the Vowels and Consonants in their several Positions, in regard of each other.

Hence I believe it is pretty plain, that the Rules of our Tongue are only to be drawn from our Tongue it self, and as it is already in Use; (for to hope to reform the Errors of a Nation without the Supream Authority, or ev'n with it, but by degrees, and a Combination of the Learned, is a jest) and that we are to have no manner of Regard to the Proprieties of other Tongues, either Ancient or Modern, and this in the Construction of Sentences, as well as in Letters, Syllables or Words, the Rules of English being only to be drawn from the English it self. For if either of these are to be deduc'd from the Hebrew, Greek or Latin, it will be so far from being an Ease to Children and young Capacities, that it will be a Burthen to them in every particular, that falls under our Consideration in this little Work. The Idioms and Proprieties, as well as Elegancies of each Tongue, being too peculiar to it self to admit a Union with any other in all its Parts. The difference, the Living and Dead Languages especially, is so great, that the former has very little to do with the later, and so vice versa. First, the Pronunciation or Sound of the Vowels and Consonants of the Dead Languages is so uncertain, that scarce any two Nations in Europe perfectly agree, each perhaps introducing its vernacular Way, which has brought such an Obscurity

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Security in this particular, that Darkeness and Confusion, nor Light and Order, can proceed from having a Regard to them, and not rather the Inviolable Law of the Custom and Usage of our own People.

The next thing that Merits our Consideration, as previous to this Grammar, is, That this Grammar propos'd is for Children, Women, or the Ignorant of both Sexes, who must be the most numerous Teachers of it in this Nation; and then we think it plainly follows, that in this Performance we ought not to wander so far from our Way as the Crabbed Kingdom of Critical Enquiries, and Parallels brought from the Ancient or Modern Tongues, or the disputes of the Old or New Grammarians, and the like since these are things above the Capacities of the Learners, and most of the Teachers; but that we ought to make our Grammar as plain, obvious, and easie, as the Nature of the Thing will permit.

But since the Rational Grounds of Grammar may be thought Useful, we have added them in the Notes, as well as the Formation of Sounds, which may Instruct the reasonable Teacher in means of informing the Learner in many things necessary in Pronunciation, especially Foreigners, and such as may have any Natural Defect. This being in the Notes, does not interrupt the more Ignorant Learner of the Common Rules of the English Grammar, since those are plain and distinct by themselves.

In short, we hope we have come up to my Friend's Design, and to that we have added a General Grammar as we have said, which may improve some, who think themselves perhaps better Grammarians, than they really are, by letting them into the Reasons of Things, which is as Pleasant as Useful.

What Pains we have been at in the Composing this little Discourse, we need not dwell upon, when the Reader shall know, that there was no Spelling-book or Grammar in English, Latin, French, &c. that we have not consulted, and

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and in our Tongue alone there are about Thirty; The Messieurs of Port-Royal; the Grammaire Generale & Raisonne, an admirable Piece, and wrote by the Famous and Celebrated Mr. Arnauld; the excellent Royal Grammar, and that of the great Dr. Wallis, and some anonymous Authors of great Value, paid all they had to the Compleating this. Mr. Lane we read over more than once, but he has done as Ben Johnson, and most others who have attempted English Grammars, that is, he has extended and tortur'd our Tongue to confess the Latin Declensions, Conjugations, and ev'n Construction, whereas there is nothing so different; and this has involv'd him in so many Latin Terms, that he is not to be understood without a Dictionary by those, whom he should instruct; that is, such who know nothing of Latin, Greek, or any but their Mother Tongue, and multiply'd Rules, to the Burthen and Confusion of the Beginner; yet it must be allow'd, that his is the best English Grammar, except Dr. Wallis who has indeed justly cast off all, that was superfluous; but then he wrote in Latin, and for the Use of Foreigners, whom he supposes Masters of the Latin Grammar, and makes use of Terms accordingly. All which are in this is thrown aside, and we may say that it is Entirely English.

We need not here discourse of the Usefulness of Grammar, since every days Experience shows the Effects of the Ignorance of it; as the Letters and Writings not only of the Fair Sex, but of much the greater part of the Men, to their Scandal, discover.

We cannot conclude this Preface without taking Notice of our Friends Pains and Industry in procuring all Things that might render this Book highly useful and beneficial to all that Buy it; for he has here given us a Plate of several Alphabets which are of great use to the Curious. The Saxon, the Manuscript Hand before Printing, the Pipe and Exchequer Hands, which as they are call'd, the Secret Hands, were never Publish'd before; to these are the Chancery and Court Hands, &c. so useful in Business,

A
GRAMMAR
 OF THE
English Tongue.

THE INTRODUCTION.

(1.) **G**RAMMAR is the Knowledge or Art of Expressing our Thoughts in Words join'd together in Sentences according to the Use, Form and Propriety of every Tongue either in Speaking or Writing.

(2.)

NOTES.

(1.) The modern, as well as old Grammarians, have given us various Definitions of this very useful Art. That of a certain Author seems defective, when he says, *Grammar* is the Art of *Speaking*; since 'tis plain a Mastery of it, is of more Consequence in Writing, the Solecisms of Vulgar Discourse passing unheeded, tho' they wou'd be monstrous in Writing. But, says he, to Speak is to Explain our Thoughts by those *Signs*, which Men have invented to that End. We find the most convenient Signs, are *Sounds*, and the *Voice*. But because these Sounds are transient, and pass away, Men have invented *Other Signs*, to render them more durable and permanent, as well as visible, or Objects of the Eye; which are the Characters us'd in Writing, call'd by the Greeks *ᾠδὲς*, whence

(2.) And this, in ENGLISH, as well as all other Languages, is built on, and consists of LETTERS, SYLLABLES, WORDS and SENTENCES. The *Second* is produc'd by the various Conjunction of the *First*; and the various joining of the *Second* begets the *Third*; as the different putting together of the *Third* does the *Fourth*.

In the perfect Knowledge of these four Heads consists the Whole Art of GRAMMAR.

Letters being evidently the Foundation of the Whole, ought in the first Place to be thoroughly consider'd, and all those Rules, which Industry and Observation have been able to furnish, laid down in such a Manner, that the Understanding of the Learner being in some Measure inform'd of the Reasons of Things, may not pass through this Book to so little Purpose, as to learn only a few Words by Rote.

(3.) A *Letter*, therefore, is a Character, or Mark, either in Print, or Writing, which denotes the various

whence our Term of Grammar is deriv'd. Two Things we may consider in these *Signs*: The *first*, what they are by their Nature, that is as *Sounds*, and *Characters*. The *second*, their *Signification*; that is, the Manner in which Men make use of them to express their Thoughts.

(2.) Others divide Grammar in the following Manner; as *Orthography*, or the Art of true *Spelling*; *Orthoepy*, or exact *Pronunciation*, as to quantity and Accent; *Etymology*, or the Derivation of Words, to discover the Nature and Propriety of single Words; and *Syntax*, to join Words agreeably in Sentences. *Orthography*, or Spelling, has relation to Letters, both to the Knowledge of their Figures, and the Sounds express'd by them, and the putting them together to form Syllables and Words. *Orthoepy*, directs the Pronunciation of Syllables, as to their Length or Shortness. *Etymology*, or *Derivation*, regards Words; And *Syntax*, Sentences.

(3.) There are other Definitions of Letters, as the following: A Letter may be said to be, a simple uncompound Sound of or in the Voice, which cannot be subdivided into any more simple, and is generally mark'd with a particular Character. This Definition I take to err in two Particulars; first, that every

rious Motions, or Positions of the (4.) Instruments of Speech, either in producing, or ending of Sounds. Or you may term them Marks and Signs, expressing the several Sounds us'd in conveying our Thoughts to each other in Speech.

Of these Signs, Marks, or Characters, the English Language makes use of twenty six, as will appear from the following Alphabet.

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every Sound ought to be mark'd with a proper and peculiar Character, yet by the Corruption, or Primitive Ignorance of the first Writers of our Modern Tongues, the same Sounds are often express'd by different Characters; and different Sounds are mark'd by one and the same Character: In the next place; Letters are the Signs of Sounds, not the Sounds themselves: For the Greeks *γέγραφα*, is from Writing, and the Latins *Littera*, from *lineando*, (as *linea* it self) or *linendo*; so that both Words signifie that, which is mark'd on the Paper. But if there be any Character, Sign or Mark, that does not express a Sound entirely simple, but a Sound compos'd and compounded of two or more, and is resolvable into as many, it is not so properly a Letter, as an Abbreviature of several Letters, or a Contraction of them into one Note or Mark, containing in it self so many Letters, as its Power contains simple Sounds. This is plain in the Latin *Q*, *x*, the Greek *Ξ*, *ϕ*, *ς*, and many others sufficiently known; for they are compos'd of (*et*), (*cs*), (*xc*), (*ws*), (*sr*), &c. On the contrary, a simple Sound, tho' it be express'd perhaps by different Characters, yet it is to be esteem'd but one Letter: For (*ch*), (*ph*), no less than *φ*, *θ*, and *ψ*, are but simple Letters.

(4.) The chief Instruments of Speech, Discourse or Letters, are the Lungs, the Wind-pipe, Throat, Tongue, Nostrils, Lips, and several Parts of the Mouth. The Breath is blown from the Lungs through the Wind-pipe, or the Air inspir'd or breath'd into: which furnishes the Matter of the Voice or Discourse. For from the various Collision of this Air or Breath arises the Variety both of Tones and Articulation: And this Variety comes not from the Lungs, but from other Causes, as will anon be evident. For all the Variation which Sounds receive from the Lungs, is only the different Force, with which they send out the Breath, by which the Voice becomes more or less sonorous or loud; for the Lungs perform in Speech the Office of the Bellows in the Organ.

I know Anatomists have observ'd, that we cannot so much as talk without the Concurrence of twelve or thirteen several Parts, as the *Nose, Lips, Teeth, Palate, Jaw, Tongue, Weason, Lungs, Muscles of the Chest, Diaphragma, and Muscles of the Belly*; but I have nothing to do with any Part, but what is immediately concern'd in the formation of Sounds, the Observation of the Manner of which leads the Observer to certain useful Conclusions in the Subject we treat of; but farther Enquiries into other Parts concern'd more remotely in Speech, have little but Amusement here, tho' of Consequence in the Contemplation of the admirable Order of Nature.

The Variety of Tones (that is, as far as they relate to Gravity or Acuteness, flat or sharp) arises from the Wind-pipe. For as a Flute, the longer and smaller it is, the more acute or sharp, or small the Tone; and the larger and shorter, the more grave and big the Tone is, that it gives. The same holds good in the Wind-pipe (whence, at least, in some Measure, arises the Variety of Tones in the Voices of several Men; or even of the same Men in the different Parts of their Ages) but chiefly from the *Larynx*, or Knot of the Throat: For the Tone of the Voice is more or less grave or acute, as the small Cleft of the Throat opens more or less; and this is the Seat of all musical Modulations.

From the same Seat we must seek the Reason of the Difference betwixt a gentle Whisper, and loud Talk. For if, when we speak, we make a tremulous Concussion of the Throat and Wind-pipe (that is by reason of their Extension) it produces loud speaking; but when the Throat and the Wind-pipe are less stretch'd, and more lax, it is Whispering. But all Letters are not capable of this Diversity or Variation; but only those, which we call Vowels, half Vowels, half Mutes (and such as derive themselves from half Mutes :) For *b, t, c, or k*, which are simply Mutes, and their Aspirates never admit of that Concussion, nor is their Sound in loud Speech different from what it is in a Whisper.

To this Head we may refer the Hoarseness, often the Companion of Catarrhs, which hinders that Concussion of the Throat, and the Wind-pipe.

The Articulation of Words, or the Formation of the several Letters, begins when the Breath has past the Throat; and is almost wholly perform'd by the Nostrils, Mouth, Tongue and Lips. Tho' these Remarks seem out of the Way to the Common Reader, yet a Judicious Master will find it worth his while to study this Point thoroughly. For by knowing what Letters are form'd by the Mouth, Tongue, Throat, Lips, &c. the Master may give a great Light to the Learner in the Art of Spelling, and perhaps the most certain Rule of doing it justly, because in these Notes we shall shew how every Vowel and Consonant is form'd.

PART I. Of the LETTERS. (5.)

	Old English.	Roman.	Italian.	Sounded.	
1	A	a	A	a	a
2	B	b	B	b	be
3	C	c	C	c	see
4	D	d	D	d	dee
5	E	e	E	e	e
6	F	f	F	f	eff
7	G	g	G	g	ghee
8	H	h	H	h	arch
9	I	i	I	i	i
10	J	j	J	j	jay
11	K	k	K	k	ka
12	L	l	L	l	el
13	M	m	M	m	em
14	N	n	N	n	en
15	O	o	O	o	o
16	P	p	P	p	pee
17	Q	q	Q	q	cue
18	R	r	R	r	ar
19	S	s	S	s	es
20	T	t	T	t	tee
21	U	u	U	u	u
22	V	v	V	v	va
23	W	w	W	w	double u
24	X	x	X	x	ex
25	Y	y	Y	y	wy
26	Z	z	Z	zed	ze ore z

(5.) Tho' it wou'd be too much from the present Design for me to enter into the Enquiry, who was the Inventor of Letters, and what Nation had the Honour of first enjoying this Benefit, yet that I may norwholly disappoint some, who may expect this, I shall in a very few Words let them know, That the *Chinese* are allow'd the Palm in this Particular, for their first King *Fohi*, who liv'd 1400 Years before *Moses*, 500 before *Menes* the first King of *Egypt*, and 2950 before *Christ*, was the Author of this Invention, and writ in their Language a Book call'd *Tekim*, which is the oldest in the World.

But this was in Parts too remote, and which had so little Communication with the World, that was only known till these later Days by the Improvement of Navigation, that we may reasonably make another Enquiry after the Original of Letters in the hither Parts of *Asia*, *Egypt* and *Europe*. 'Tis more than probable from the *Mummies* and *Obelisks*, that *Hieroglyphicks* were in these Parts the first Manner of Writing, and even prior to *Moses*; the *Pyramids* and *Obelisks* being made at least in great measure while yet the *Israelites* were in slavery to the *Egyptians*, and by consequence not very well qualify'd for Inventions so curious and judicious.

But whether *Cadmus* and the *Phanicians* learn'd this from the *Egyptians*, or their Neighbours of *Judah* and *Samaria* may be a Question; since the Bible wrote in Letters is more likely to have inform'd them, than the *Hieroglyphicks* of *Egypt*. But whensoever the *Phanicians* learnt this Art, I think it is generally agreed that *Cadmus* the Son of *Agenor* first brought Letters into *Greece*, whence in subsequent Ages they spread over all *Europe*.

Thus much I have thought fit to say on this Head: What remains is, That as the difference of the articulate Sounds was to express the different Idea's and Thoughts of the Mind; so it is certain that one Letter was intended to signify only one Sound; and not, as at present, now to express one Sound, and then another; which has brought in that Confusion, that has render'd the Learning of our modern Tongues extremely difficult; whereas if the various Sounds were constantly express'd by the same numerical Letter, more than half that Difficulty wou'd be remov'd.

But since we are not here to reform, or indeed make a new Alphabet, as some have vainly, against the Stream or full Tide of Custom, attempted, but to explain and deliver Rules about that, which we have, and according to those Errors and Mistakes, which Use, the inviolable Rule, and Right of Speaking, and Writing, has consecrated; such an Endeavour wou'd be, as useless, as singular.

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Chancery

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Exchequer

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Saxon
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Chancery

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CHAP. I.

Of VOWELS. (6.)

THese twenty six Letters are naturally divided into two Sorts, which are call'd *Vowels*, and *Consonants*; the first, are perfect, full, simple Sounds; the second, the Modelling or Variation of those Sounds. The Name of the *Vowel*, comes from *Vocal*, or Voice, which is Sound.

A Vowel therefore is a Letter denoting a full Sound made in the Throat, and can be pronounc'd without the help, or joining any Letter to it; but a Consonant, which derives its Name from sounding with another, cannot be sounded without adding a Vowel before or after it.

Vowels, or perfect Sounds, being by Nature of greater Excellency than Consonants, since they perform that by themselves, which the other cannot do without their Assistance, justly require our first Consideration.

(7.)

(6.) It is of use to observe, that the several Sorts of Sounds us'd in Speaking, which we call *Letters*, are form'd in a very natural Manner. For first, the Mouth is the Organ, that forms them, and we see, that some are so simple, and unmixt, that there is nothing requir'd, but the opening of the Mouth to make them understood, and to form different Sounds. Whence they have the Name of *Vowels*, or *Voices*, or *Vocal Sounds*. On the other side we find, that there are others, whose Pronunciation depends on the particular Application and Use of every Part of the Mouth, as the Teeth, the Lips, the Tongue, the Palate; which yet cannot make any one perfect Sound but by the same opening of the Mouth; that is to say, they can only Sound by their Union with those first and only perfect Sounds, and these are call'd *Consonants*, or Letters sounding with other Letters.

(7.)

(7.) In *English* we have but these five Marks, or Characters of these perfect Sounds call'd *Vowels*, *a*, *e*, *i*, *o*, *u*, and *y* at the end of a Syllable for *i*, which is only a different Figure, but entirely of the same Sound. When these *Vowels* end a Syllable, they are usually long, but generally short in all other Positions.

(8.) Tho' we have in *English* no more Characters of perfect Sounds, yet we have fifteen Vowels; each of these five having two distinct Sounds, that is a long, and a short Sound; the short Sound is always made long by adding (*e*) at the end, as *Lad*, *Lade*; *Met*, *Mete*; *Pip*, *Pipe*; *Rob*, *Robe*; *Tun*, *Tune*: to these we must add five double *Vowels*, compounded each of two of these, which make fifteen compleat and different Sounds. To attain to the perfect Knowledge of this the Learner must first be taught the true Sounds of these five *Vowels*, as they lie single, and each by it self; for that is the Guide to arrive safely at all their Variations.

Of

(7.) If we judge by the Characters or Marks, we find that there is not the same Number of *Vowels* in all Languages; and yet all Nations almost agree, that there are more different Sounds of *Vowels*, than they have common Characters to express.

For this Reason I am of Opinion (says the learned Dr. *Wallis*) that they ought to be distinguish'd into these three Classes; *Guttural*, or *Throat*-Sounds; *Palatine*, or Sounds of the *Palate*; and *Labial*, or Sounds of the *Lips*, as they are form'd either by the Throat, the Palate, or the Lips.

If therefore we make this Division of the *Vowels* according to that Number of vocal Sounds, as we find them in our Time, (as we ought) then will their Number be Nine, viz. Three in the *Throat*, three in the *Palate*, and three in the *Lips*, according to the three several Degrees or Manners of opening the Mouth; that is, by a *larger*, *middle*, and *less* Degree of opening of the Mouth in those three Places or Seats.

(8.) The foregoing Remark may seem a Contradiction to this, where the vocal Sounds are made but Nine, and there they are made Fifteen: But this will vanish when we consider, that

ENGLISH TONGUE.

Of the Vowel (A.)

(9.) Besides the long and short Sound, common to the rest of the Vowels, as in *Rat* and *Rate*, (a) has a broad Sound, as in *all*, *shall*, &c.

It is short (1st.) when a Syllable ends with a single Consonant, as *Bat*, *can*, *far*; and (2^{dly}.) when two of the same Consonants meet in the middle of a Word, as in *Batter*, *cannot*, *Farrier*, &c. and (3^{dly}.) when the single Consonant in the middle Sounds double, as in *banish*, *dragon*, *habit*, &c. (4^{thly}.) when it precedes two Consonants, that end a Word, as *blast*, *part*, *smart*, *past*, *waist*, *hast*, but is lengthen'd by (e) set after those two Consonants, as in *paste*, *haste*, *waste*, &c.

(A) sounds long, small, and slender, (1.) in Words of one Syllable with (e) at the end, as *make*, *fate*, *late*, *fate*, *take*, &c. (2.) at the end of Syllables in Words of more than one Syllable, as in *cradle*, *ladle*, &c.

(A) sounds broad, open or full, (1.) in Words ending in (ld), as *bald*, *scald*; (2.) before double (ll), *fall*, *call*, *tall*, *stall*, *small*, &c. but when the double (ll) is parted in the middle, it is pronounc'd broad and short, as in *shallow*, *tallow*; and when (e) is added to the end of the single (l), as in *male*, *tale*, &c. (3.) (A) between a (w) and an (r), is pronounc'd broad

that in the former Place is meant the simple uncompounded Sounds, in this the compounded Sounds are added; which brings them at least to Mr. *Lodwick's* fourteen vocal Sounds in his universal Alphabet. I have only to say, that the former is the Opinion of the great Dr. *Wallis*, the latter of a very ingenious Author, and which seems more obvious to the generality of Readers, both Masters and Learners.

(9.) We generally pronounce (a) with a more small and slender Sound, than most other Nations; as the *French* generally do their (e) when follow'd by (n) in the Word *Entendment*, tho' something sharper and clearer, as the *Italians* do their (a). But yet not like the fat or gross (a) of the *Germans*, which if long, we express by (au) or (aw), or if short by short (o).

(10.)

A GRAMMAR of the

broad or open, as in *war, ward, warden, warm, warner, warren, &c.* and likewise in *wash, watch, water, wrath.*

(A) is obscure, or not plainly pronounc'd, in the Word *thousand.*

You must always remember, that (a) never ends a common *English* Word, except these seven ending in (ea), *Lea, plea, flea, pea, sea, tea, yea*; which last is a Word out of use; The Proper Names *Aaron, Balaam, Isaac, &c.* must be written with a double (a), tho' one only be pronounc'd: *Canaan* the Son of *Noah*, and *Canaan* the Country, may be distinguish'd by the Name of the Person being three, and that of the Country but two Syllables.

Of the Vowel (E.)

(10.) (E) is twofold long, and pronounc'd with an acute and clear Sound, as in *even, be, me, we, he, evil*; or short and clear, as in *whet, let, best.*

But the Sound of (e) is differently express'd; and of various and great Use in the Pronunciation of the other Vowels, all which it lengthens (when silent it self) in divers Manners, but is seldom long it self, either in Words of one or more Syllables: Of the first we have but sixteen Examples, as,

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. <i>Bede,</i> } 2. <i>Pede,</i> } Proper Names. 3. <i>Vere,</i> } 4. <i>Crete,</i> an Island. 5. <i>Ere,</i> before that. 6. <i>Glebe,</i> Land. 7. <i>Glede,</i> a Kite. 8. <i>Here,</i> in this Place. | <ol style="list-style-type: none"> 9. <i>Mede,</i> a Country. 10. <i>Mere,</i> a Lake or Fens. 11. <i>Mete,</i> Measure. 12. <i>Rere,</i> hindermost. 13. <i>Scene,</i> in a Play. 14. <i>Scheme,</i> a Draught. 15. <i>Sphere,</i> a Globe. 16. <i>These.</i> |
|---|--|

(10.) This Vowel is pronounc'd with a clear and acute Sound, like the *French* (e) *Masculine*: but it scarce ever has the obscure Sound of the *French* (e) *Feminine*; unless when short (e) goes before (r), as in *Virtue,* and *Stranger.* (11.)

To these, in my Opinion, we may add *there, were,* and *where,* tho' by a different, yet wrong, Pronunciation, some sound the first (e) in these Words like (a) long.

Of the 2d, that is in Words of more, than one Syl-
lable, the (e) at the end lengthens these Words, as,

- | | |
|--------------------------------|---------------------------|
| 1. <i>Adhere.</i> | 14. <i>Interfere.</i> |
| 2. <i>Apozeme.</i> | 15. <i>Intervene.</i> |
| 3. <i>Austere.</i> | 16. <i>Nicene, Creed.</i> |
| 4. <i>Blaspheme.</i> | 17. <i>Obscene.</i> |
| 5. <i>Cohere.</i> | 18. <i>Portreve.</i> |
| 6. <i>Complete.</i> | 19. <i>Precede.</i> |
| 7. <i>Concede.</i> | 20. <i>Recede.</i> |
| 8. <i>Concrete.</i> | 21. <i>Replete.</i> |
| 9. <i>Convene.</i> | 22. <i>Revere.</i> |
| 10. <i>Extreme.</i> | 23. <i>Severe.</i> |
| 11. <i>Greve, Lord.</i> | 24. <i>Sincere.</i> |
| 12. <i>Impede, to hinder.</i> | 25. <i>Supersede.</i> |
| 13. <i>Intercede, mediate.</i> | 26. <i>Supreme.</i> |

Note, That *complete, replete, extreme, supreme,* are often spelt *compleat, repleat, extream, supream*; but since they are spelt both ways, I wou'd not omit them, tho' they, when in *eam*, belong properly to the following Rule.

Custom lengthens the Sound of (e) by the improper double Vowel (ea) in all Words where it does not sound (a) short, or (e) short, as will be seen when we come to that improper double Vowel.

The Sound of (e) is lengthen'd by (ei) in these Words only,

- | | | |
|---------------------|---------------------|--------------------|
| 1. <i>Conceit.</i> | 5. <i>Either.</i> | 9. <i>Receive.</i> |
| 2. <i>Conceive.</i> | 6. <i>Neither.</i> | 10. <i>Seize.</i> |
| 3. <i>Deceit.</i> | 7. <i>Inveigle.</i> | 11. <i>Weild.</i> |
| 4. <i>Deceive.</i> | 8. <i>Receipt.</i> | |

(ic.)

To
e Sound,
obscure
(e) goes
(11.)

(*ie.*) lengthens the Sound of (*e*), or gives it that of double (*e*) in these,

1. <i>Atchievement.</i>	14. <i>Grief.</i>	27. <i>Reprieve.</i>
2. <i>Believe.</i>	15. <i>Grievance.</i>	28. <i>Siege.</i>
3. <i>Belief.</i>	16. <i>Grieve.</i>	29. <i>Thief.</i>
4. <i>Besiege.</i>	17. <i>Grievous.</i>	30. <i>Thieve.</i>
5. <i>Bier.</i>	18. <i>Lief.</i>	31. <i>Thievery.</i>
6. <i>Brief.</i>	19. <i>Liege.</i>	32. <i>Thievish.</i>
7. <i>Cashier.</i>	20. <i>Mulitier.</i>	33. <i>Thieves.</i>
8. <i>Chief.</i>	21. <i>Piece.</i>	34. <i>Shield.</i>
9. <i>Cieling.</i>	22. <i>Piedmont.</i>	35. <i>Shriek.</i>
10. <i>Field.</i>	23. <i>Pierce.</i>	36. <i>Sieve.</i>
11. <i>Fiend.</i>	24. <i>Priest.</i>	37. <i>Yield.</i>
12. <i>Friend.</i>	25. <i>Relief.</i>	
13. <i>Frontier.</i>	26. <i>Relieve.</i>	

In all other Words the Sound of (*e*) long, is express'd by the double Vowel (*ee*), as in *Bleed*, *Creed*, &c. (11.) The Sound of (*e*) in *Stranger* is obscure.

(*e*)

(11.) The Use of this (*e*) is the lengthening the Sound of the foregoing Consonant; and a very learned Man is of Opinion, that it had this Original, That it was of old pronounc'd but in obscure manner, like the (*e*) *Feminine* of the *French*; so that the Words *take*, *one*, *Wine*, &c. which are now Words of one Syllable, were formerly Dis-syllables, or Words of two Syllables, *ta-ke*, *o ne*, *Wi-ne*; so that the first Vowel terminating the first Syllable, was therefore long; and that obscure Sound of the final (*e*) by little and little vanish'd so far, that in the end it was totally neglected (as the (*e*) *Feminine* of the *French* often is) the Quantity of the foregoing Vowel being preserv'd, and all the other Letters keeping their Sounds, as if the (*e*) were likewise to be pronounc'd. And a stronger Argument of this is, that we see this mute (*e*) in the old Orthography or Spelling perpetually annexed to many Words, in which it is now constantly omitted, as *Darke*, *Marke*, *Selfe*, *Leafe*, *Waite*, and innumerable more, to which Words there is no Reason to imagine that it shou'd have been join'd, if it had

(e) it self, at the end of a Word, has now no proper Sound of its own, as in *make, have, love, &c.* except in *the*, which is writ with a single (e), to distinguish it from *thee*; and some Proper Names, as *Phæbe, Penelope, Pasiphaë, Gethsemane*, and in *Epitome, &c.* for (e) simple is seldom else pronounc'd at the end of a Word, for *he, me, she, we, be, and ye*, sound and wou'd better be written by (ee).

C

But

had not been pronounc'd *Dar-ke, Mar-ke, Sel-fe, Lea-fe, Wai-te, &c.* For 'tis plain it could not be join'd to those Words to make the foregoing Syllable long (which is now its principal Use) because the precedent Syllables are either not long, or made so by their *Diphthongs, or double Vowels*. Another Proof of this is, that we find in the old Poets this (e) makes either another Syllable or not, as the Occasion of the Verse requires; which happens to the *French (e) Feminine* both in Verse and Prose.

But tho' this mute (e) is not sounded in our Time, yet is it far from being of no use and superfluous; for besides its demonstrating, that those Words were formerly of more Syllables, than they are at present, it yet serves to these three Uses:

1. First, to preserve the Quantity of the foregoing Vowel, which if long before, remains so, tho' that final or mute (e) be not pronounc'd. 2ly, To soften the Sound of (c) (g) and (th), as *huge, since, breathe, seethe, wreath*, which that being away, wou'd be pronounc'd *hug, sink, breath, seeth, wreath* &c. 3ly, To distinguish (v) Consonant from (u) Vowel, as in *have, crave, save, &c.* which wou'd else be *hau, crau, sau, &c.* but (v) Consonant having now a peculiar and proper Character, it may perhaps hereafter happen that this mute (e) may be left out after it.

When ever there is neither of these Considerations, it is redundant, except when it follows (h), preceded by some other Consonant, as in *Handle, Candle, &c.* here indeed the Use is not so apparent as in the following Instances, yet it has even here an obscure Sound, and the ending Consonants cou'd not be pronounc'd without it, nay in Verse they always make two Syllables: So that Dr. Wallis, who makes it here redundant, is certainly mistaken; tho' he is perfectly in the right in *Idle, Trifle, Title, Table, Noble, &c.* since, as he observes here, the mute, or rather the obscure (e) produces the foregoing Vowel.

This

But the Sound of (e) is at the end of many Words, tho' differently express'd; first and most commonly by (y), as *happy, holy, mercy*; these Words may be writ with (ie or y), as the Writer pleases.

(2dly,) By (ey), in *Anglesey, Balconey, Chelsey, Cookney, Humphrey, Key, Ramsay*, and many more; tho' Custom now begins to prevail in the omission of the (e).

(3dly,) The Sound of (e) at the end is express'd by (ee), as in *Pharisee, Sadducee, agree, Chaldee, Bee, Knee*, and many more.

The Sound of (e) at the end is likewise express'd by (ea), as in *Sea, Flea, Plea, Pea, Tea, yea*.

The Sound of (e) is shortned three Ways; (1st,) by a single Consonant after it, as in *Bed, fret, Den, &c.*

(2dly,) By two or three ending Consonants, as (ft,) *left, (ld) held, (lm) Helm, (lp) help, (lt) melt, (mp) Hemp, (nd) bend, (nt) dent, bent, (pt) kept, (rb) herb, (rd) herd, (rk) jerk, (rm) term, (rn) bern, (rt) pert, (sh) Flesh, (sk) Desk, (st) Rest, best, blest.* (3dly,) The Sound of (e) is shorten'd when it is express'd by (ea) in the middle of several Words;

as *already, Beard, beardless, Bearn, (a Child) Weather, Treasure, cleanse, Dearth, dreamt, Earnest, Earth*, (and all that are deriv'd from it) *Feather, Head*, and all deriv'd from it; *Jealous, Leachery, Lead, Meadow, Measure, Pearl, Peasant, Pleasure, ready, Seamstress, spread*, and many more.

The silent (e), which is put at the end of Words and Syllables, does not only produce, or lengthen the foregoing Vowel, but often renders its Sounds more

This mute (e) in the middle of Words is seldom us'd, unless it was in the primitive Words a final (e), as in *Advancement, Changeable, &c.* it was final in *Advance, Change, &c.* But this (e) which is mute in Words of the singular Number, is sounded in the plural, *House, Houses, &c.*

more soft; as in *Face* and *Lace*; so in *Rag*, *Rage*, *Stag*, *Stage*, *bug*, *huge*. It does the same Office in the middle Syllables, when it follows (g) or (c), as in *Advancement*, *Encouragement*; since (c) and (g) are always sounded hard, unless (e) or (i) soften them; as *sing*, *singe*, *swing*, *swinge*, &c.

The silent (e) is often added to (i), (o) and (u), at the end of Words for Ornament-sake, English Words seldom ending with those Letters. But now for (ie) we generally put (y), as *Mercy* for *Mercie*, *dy* for *die*, and *dry* for *drie*, &c. Thus (e) is added to the Names of Things, as *Foe*, *Doe*, *Roe*, *Toe*, &c. but in the Words that signify their Action, or affirm any thing of them, the (o) is left naked, as *go*, *do*, and in *Lo! no*, *so*, *to*, &c. but the Sound of (u) never ends a Word, without (e) following that Letter.

Tho' (e) be not sounded, or at least very obscurely, yet must it not be left out in Writing in the middle of compound Words, as *namely*, *finely*, *closely*, *handsomely*, *whereof*, *wherein*, *whereon*, &c. nor after (l) at the end of a Word, another Consonant preceeding it, tho' obscurely sounded, as *Bridle*, *Rifle*, *Bugle*, &c. for its Virtue still reaches the foregoing Vowel, as to its length and softness, unless where three Consonants intervene, as in *Fiddle*, *Ruffle*, &c. which are call'd a Syllable and half, tho' in reality they are two distinct Syllables, as is plain from our Verses.

The Sound of (e) before (n) at the end of a Word is very obscure, or rather silent, as *eleven*, *seven*, *even*, *Heaven*, *bounden*, *beaten*, &c. and this is so plain, that in Verse they are now always us'd for Words of but one Syllable. But proper Names of Persons and Places are an Exception to this Rule, as *Eden*, *Eben*, &c.

The Sound of (e) after (r) is silent, or passes into a precedent (u) obscure; as *Fire*, sounds *Fi-ur*; *Desire*, *Desi-ur*; *more*, *mo-ur*; *Mare*, *Ma-ur*; *Rere*, *Re-ur*, &c. The same holds in *Acre*, *Massacre*, *Meagre*, *Maugre*, &c.

The Sound of (*e*) is silent, when (*s*) is added to the ends of Words in Names which signifie more than one; as in *Blades, Trades, Glades, Babes, &c.* but the Reason of this is, because the Word had (*e*) silent to soften and lengthen the Sound before, and the (*s*) is only added to shew, that it signifies more than one. Thus in *dotes, bites, takes, likes, strikes, &c.* which you will find anon to be call'd, by way of Excellence, Words that affirm something of some Name, or Person. And tho' the Affirmation and Name are often written with the same Letters, as *Trades* signifying many Trades, and *trades, he trades;* yet, besides the Sense, the writing the Name with a capital or great Letter, and the Word of Affirmation with a small, (for so they ought to be written) may sufficiently distinguish them.

Nor must (*e*) final be omitted, tho' the Syllable that goes before consist of a *double Vowel*, as *House, Cleanse, Disease, Increase, &c.* and in *Horse, Nurse, Purse.*

But here it is to be noted, that Words that have the Sound of (*s*), or (*s*) mingled in their Sound, (*es*) then makes another and a distinct Syllable; as after (*e*) in *Traces, Places, Slices, &c.* after (*ch*) in *Breaches, Reaches, Leeches, Riches, &c.* after (*g*) in *Stages, Sieges, obliges, &c.* after (*s*) in *Horses, Muses, Closes, Noses, Roses, &c.* after (*z*) in *razes, amazes, surprizes, &c.*

The silent (*e*) must always be written after (*v*) Consonant, unless (*i*) follow, as in *loving, roving, giving, having, &c.* and as 'tis here omitted to avoid the clashing of Vowels, so 'tis for that reason preserv'd when (*a*) follows, as making then distinct Syllables, as *blameable, changeable, &c.* So much for (*E*.)

(12.) Of the Vowel (I.)

The Vowel (I), besides its long and short Sound, has a third in some few Words, which tho' long, is pronounc'd with a very small opening of the Lips, like double (ee), as in *Magazine, Machine, Shire, &c.*

The Sound of (i) is long when (e) concludes the Syllable; as *side, hide, abide, glide, wine, thine, shine, decline, bite, cite, disunite, endite, parasite, quite, &c.*

When (ght) follows it; as *affright, delight, flight, &c.* and when it is follow'd by (gh); as *high, nigh, sigh.*

Before (gn); as *sign, design, &c.* and (mb); as *climb*; before (ld); as *mild, child, wild, &c.* and (nd); as *find, mind, kind, rind, declin'd*: before (re); as *desire, fire, hire*: but then, as has been observ'd (under (e) obscure) it sounds (iur).

(i) sounds short in *bid, bib, did, will, still, fill, win, pin, guild, build, quilt, mint, fit, thing, &c.*

(i) preceding (r) sounds (u) obscure; as in *bird, shirt, dirt, flirt, &c.* except Words compounded with (ir) for (in); as *irresolute, irreverent, irrevocable, irremovable, &c.* where it is (i) short.

(i) sounds (ye) when it is follow'd by (er); as *collier, hollier, pannier, &c.* or before (on); as *Bullion, union, communion, union*: or after (st); as *Celestial, christian, combustion, question, &c.* and so in *poniard*.

(i) must be writ in the following Words, tho' silent, or very obscurely pronounc'd; as *Cousin, carriages, marriage, parliament, raisin, venison*; and the first in *medicine*.

(i) is obscure in *gossip*, and sounds (a) in *sirrah*.

C 3

The

(12.) When (i) is short, it sounds most commonly like that of the (i) of the *French*, and other Nations, with the small Sound; but when 'tis long, it is pronounc'd like the *Greek (i)*.

(13.)

The proper *double Vowel* (*oi*) is sometimes sound-
ed like (*i*), as *appoint, boil, broil, join, joint*.

Lastly, you must observe, that no English Word
ends in (*i*) but has always an (*e*) after it, tho' now
(*ie*) final is generally turn'd into (*y*), yet after (*s*)
and (*f*) Words best end in (*ie*), as *crasie, easie, busie,*
gipsie, crucifie, dignifie, &c. but ev'n these are often
concluded with (*y*).

(13.) Of the Vowel (*O*).

The Vowel (*o*) expresses three several sorts of
Sounds, as (*o*) in *rose*, or *go*, the Mouth opening round,
and (*a*) long or (*aw*) in *folly, fond*, which is the
same sound with (*a*) in *fall*, and (*aw*) in *fawn*, only
the last is long and the former short; and of (*u*) ob-
scure in *come, some, &c.*

(*o*) that is short in *rod, sob, knob, top, hop, lot, &c.*
is produc'd, and made long 13 Ways: (1.) When
it ends a Word (which is very seldom, as *go, bo, lo,*
so, wo, no, &c. and when it ends a Syllable in a
Word, as *glo-ry, sto-ry, noto-rious*, except where the
Sound of the following Consonant is doubled, as in
body, codicile, notable, &c. (2.) When (*e*) silent is
put at the end of the Word or Syllable, as *toe, foe,*
bone, stone, hope, slope, rope, mole, &c. (3.) When it is
before (*ld*), as *old, scold, hold, bold, gold, &c.* (4.) When
(*ll*) ends the Syllable, as *joll, poll, roll, scroll, controll, &c.*
but these were formerly all written with (*eu*), and so
retain that Sound. (5.) Before (*lt*) and (*lst*), as *bolt,*
bolt, molten, colt, bolster, upholsterer. (6.) Before
(*rd*), as *ford, sword, gor'd, cord, &c.* (7.) When fol-
low'd by (*rge*), as *George, forge, gorge, &c.* (8.) Before
(*rm*),

(13.) Short (*o*) is pronounc'd like the German (*a*) or open
or fat (*o*), only it is short; as in *fond, mollifie, &c.* long (*o*) is
pronounc'd like the Greek (*o*) and the French (*au*).

(*rm*), as *conform*, *deform*, *storm*, &c. (9.) When it is follow'd by (*rn*), as *scorn*, *torn*, *forlorn*, *corn*, *born*, *morning*, &c. (10.) Before (*rt*), as *dehort*, *extort*, *short*, *resort*; but softer and more obscure in *fort*, *comfort*, *effort*, *purport*, *transport*, &c. (11.) Before (*st*), as *ghost*, *most*, *host*, *post*, 'tis *roast*; but with a sharper Tone in *frost*, *lost*, *toft*, *coft*, &c. (12.) Before (*ught*), as in *bought*, *brought*, *ought*, *nought*, *thought*, *wrought*. (13.) When the Word or Syllable ends with (*w*); or as it sometimes ought with (*we*), as *bowe*, *blowe*, *crowe*, *glowe*, *knowe*, *lowe*, *mowe*, *rowe*, *show*, *slow*, *know*, *stow*, *owe*. The final (*e*) distinguishing them from Words of the same Termination, tho' they have the Sound of the proper double Vowel (*w*), as *bow*, *now*, *cow*, &c.

(*o*) sounds obscure, like (*oo*), or (*u*) short; (1.) When single (*l*) follows it, as *colour*, *columbine*, *colony*.

(2.) Before (*m*), as *combate*, *comfort*, *come*, *kingdom*, *besom*, *fathom*, *random*, &c. except commonly.

(*o*) is obscure before (*p*) in Words of more Syllables than one, as *bishop*, *bishoprick*; but in Words of but one Syllable, as *stop*, *hop*, *slop*, &c. it sounds open. Before (*n*) final, as in *Hatton*, *Hutton*, *button*, *parson*, *capon*, *falcon*, &c. But these are rather silent or quiescent, (*o*'s) than obscure (*u*'s), the second Syllable being so suppress'd, that it seems no more than the second in *heaven*, *even*, &c. which Use has now made but one. When (*r*) follows, or (*o*) comes betwixt (*w*) and (*r*), as *world*, *work*, *wonder*, *worship*; before (*th*), as *brother*, *mother*, *smother*, &c. except *broth*, *cloth*, *froth*, *loth*, *moth*, *troth*, *wroth*; but most of these have been and are yet frequently writ with (*oa*). When (*v*) Consonant join'd with (*e*) silent follows, as in *love*, *dove*, *lover*, &c. except *grove*, *drove*, *rove*, *strove*. (*o*) after (*r*) in *Apron*, *citron*, *invirom*, *iron*, *saffron*, is obscure, like short (*u*). (*o*) in *Rome* the City, is pronounc'd like (*oo*) in *Room*.

Last.

Lastly, (o) never ends any Word in *English*, besides *do, undo, go, lo, no, so, whose*, (an antiquate Word) *to, too, two, unto, who, mo*, (for *more* is quite out of use) and *wo*. The sound of (o) in the end being express'd with (ow), except in *foe, toe, doe, roe*.

(14.) Of the Vowel (U).

(U) has two Sounds, one short, and the other long; the long Sound is what it bears in the single Vowel, the short is more obscure and lingual: its short Sounds are *dub, rub, rut, gun, drum, burst, must, rust*. Which Sound is lengthen'd three Ways:

(1.) When it ends a Syllable in Words of many Syllables, as *curious, durable, union, importunity, furious, purity, security*. This long Quantity of (u), in this place, seems to come from (e) final, which has a natural place here, tho' left out to avoid the clashing of two Vowels, for it might be *dureable*, and *impuneity*, &c. except when the sound of the following Consonant is doubled, as in *bury, buried, study*, &c. where the (u) is shortned, and falls into the sound of (o) short or obscure. (2.) It is lengthen'd when (e) silent ends the Word, as in *cube, rude, muse, refuse, abuse*, &c. (3) The sound of (u) is made long by (i), as in *cruise, fruit, pursuit*, &c. and (o) in *youth*; (u) in *busie, business*, is short, and sounds like *biz-
z*, &c.

Lastly, No *English* Word is ended by (u), except *you, thou, adieu, lieu*; the sound of (u) at the end being express'd either by (ue), or (ew); as *accrue, ague, argue, avenue; new, nephew, sinew, yew*, &c.

The

(14.) The (u) long is pronounc'd like the French (u), small or slender.

(15.)

The sound of (u) in the beginning and middle of Words, is in few, besides Names deriv'd from the Greek; as *Eucharist, Eunuch, Euphrates, Eulogy, Eutichus, Euphony, Deuce, Deuteronomy, Europe, Euroclydon, Eusebius, Eustace, Euterpe, Eutyches, Feud, Grandeur, Pleurisie, Pleuritick, Rheumatick, Rheumatism, Rheum.*

The sound of (u) in all other places where it is long, is express'd by the Vowel it self; but when it is obscure and short in the end of Words of many Syllables, (and some of one) it is sometimes express'd by (ar), by the Corruptness of our Pronunciation; as in *Altar, angular, calendar, jocular, medlar, pedlar, pillar, solar, &c.* or by (ir), as *Birch, dirt, shirt, sir, surname; to spirt, or squirt Water, stir, third, thirty,* the Words deriv'd from it, &c. or by (our), as in *Armour, arbour, batchelour, candour, endeavour, favour, governour, honour, humour, &c.* or by (or) as in *Ancestors, actors, administrator, ambassador, anchor, assessor, corrector, counsellor, oppressor, &c.* or by (ure), as in *Adventure, architecture, conjecture, conjure, creature, feature, figure, fracture, furniture, gesture, imposture, inclosure, indenture, injure, jointure, juncture, lecture, leisure, manufacture, mixture, nature, nurture, overtur, pasture, peradventure, picture, pleasure, posture, pressure, rapture, rupture, scripture, sculpture, stature, structure, superstructure, tenure, tincture, torture, treasure, venture, vesture, verdure.*

These I have inserted because the (u) is short and obscure, tho' it have (e) final at the end, and serves therefore for an Exception to that Rule, as well as an Example of this.

Or by (er), as *Adder, adulterer, auger a Tool, ballisters, banner, fodder, crossier, crupper, daughter, slaughter, &c.* (15.)

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(15.)

(15.) I shall here, at the end of the *Vowels*, say a few Words, of their Formation, which, well study'd, will (as I have observ'd) be a great Help to the Art of Spelling. To proceed therefore according to the Division made in my Notes on Number (6.) The *Gutturals*, or *Throat Letters*, or *Vowels*, are form'd in the Top, or upper Part of the Throat, or the lower Part of the *Palate* or *Tongue*, by a moderate Compression of the Breath. When the Breath goes out with a full Gust, or larger Opening of the Mouth, the German (*a*), or the open (*o*) is form'd. But the *French*, and other Nations, as well as the *Germans*, most commonly pronounce their (*a*) in that manner, the *English* expresses that Sound, when it is short, by short (*o*); but when it is long, by (*au*), or (*aw*), but seldom by (*a*). For in the Words *fall*, *folly*, *call*, *collar*, *laws*, *loss*, *cause*, *cost*, and *odd*, *sawd*, *sod*; and in many other Words like these there is the same sound of the *Vowels* in both Syllables, only in the first it is long, and in the last short. And this perhaps might bring our former Division of Sounds into doubt, since that supposes the Difference to arise from their Length or Brevis; whereas here we make the Sounds the same. But this must be here understood of the Formation of the Sounds; that is, the short and the long Sounds are produc'd in the same Seats or Places of Formation; but in the former Rule the Hearing only is the Judge of the Sounds as they are emitted, not as to the Place of their Formation.

In this same Place, but with more moderate Opening of the Mouth is form'd the French (*e*) feminine, with an obscure Sound. Nor is there any Difference in the Formation of this Letter from the Formation of the foregoing open (*a*), but that the Mouth or Lips are more contracted in this, than in the former. This is a Sound, that the *English* scarce any where allow, or know, except when the short (*e*) immediately precedes the Letter (*r*), as *liberal*, *vertue*, *liberty*, &c.

The same Place is the Seat of the Formation of (*o*) and (*u*) obscure, but still with a less Opening of the Mouth; and it differs from the French (*e*) feminine only in this, that the Mouth being less open'd, the Lips come nearer together. This same Sound the French have in the last Syllable of the Words *serviteur*, *sacrificateur*, &c. The *English* expresses this Sound by short (*u*) in *turn*, *burn*, *dull*, *cut*, &c. and sometimes by a Negligence of Pronunciation, they express the same Sound by (*o*) and (*o'*), as in *come*, *some*, *done*, *company*, *country*, *couple*, *corvet*, *love*, &c. and some others, which they ought more justly to give another Sound to. The *Welsh* generally expresses this Sound by (*y*), only that Letter at the end of Words with them sounds (*i*).

The

The Palatine Vowels are form'd in the Palate, that is by moderate Compression of the Breath betwixt the middle of the *Palate* and *Tongue*; that is, when the Hollow of the *Palate* is made less by the raising of the Middle of the *Tongue*, than in the pronunciation of the Throat, or guttural Sounds. These Sounds are of three Sorts, according to the lessening or enlarging of the said Hollow; which Difference may be produc'd two several Ways, either by Contracting the Mouth or Lips, the *Tongue* remaining in the same Position; or by elevating the Middle of the *Tongue* higher to the fore-parts of the *Palate*, the Lips, or Mouth, remaining in the same state. This is done either Way, and it is the same thing if it were done both Ways.

The English slender (*a*) is form'd by a greater Opening of the Mouth; as in *Bat, bate, pall, pale, Sam, same, dam, dame, bar, bare, ban, bane, &c.* This Sound differs from the fat, or open (*a*) of the *Germans*, by the raising the Middle of the *Tongue*, as the *English* do, and so compress the Breath in the *Palate*; but the *Germans*, on the contrary, depress their *Tongue*, and so depress the Breath into the Throat. The *French* express this Sound when (*e*) goes before (*m*) or (*n*) in the same Syllable, as *entendment, &c.* The *Welsh* and the *Italians* pronounce their (*a*) with this Sound.

In this same Seat do the *French* form their (*e*) Masculine, by a less, or the middle Opening of the Mouth, with an acute Sound, as the *Italians, English, Spaniards*, and others, pronounce this Letter; for it is a middle Sound betwixt the foregoing Vowel, and that which follows. But the *English* express this Sound not only by (*e*), but when it is long by (*ea*), and sometimes by (*ei*), as *the, there, these, sell, seal, tell, teal, steal, set, seat, best, beast, red, read, receive, deceive, &c.* But those Words, which are written with (*ea*) wou'd really be more rightly pronounc'd, if to the Sound of (*e*) long, the Sound of the *English* (*a*) (justly pronounc'd) were added, as in all probability they were of old pronounc'd, and as they are still in the Northern Parts. And thus those written with (*ei*) wou'd be more justly spoke, if the Sound of each Letter were mixt in the Pronunciation.

In the same Place, but with yet a lesser Opening of the Mouth, (*i*) slender is form'd, which is a Sound very familiar with the *French, Italians, Spaniards*, and most other Nations. This Sound, when it is short, is express'd by the *English* by (*i*) short; but when it is long, it is generally written with (*ee*) not seldom with (*ie*), and sometimes by (*ea*), as *fit, see't fit, feet, fill, feel, field, still, steel, ill, eel, sin, seen, friend, fiend, near, dear, hear, &c.* Some of those Words which with this Sound, are written with (*ea*), are often and more justly express'd by (*ee*), and others spelt with (*e*) Masculine, adding to it the Sound

Sound of (*a*) slender, very swiftly pronounc'd. The *Welsh* expresses this Sound not only by (*i*), and in the last Syllable by (*y*), but also by (*u*), which Letter they always pronounce in that manner, and sound the Diphthongs, or double Vowels (*au*), (*eu*), like (*ai*) and *ei*.

The *Labial*, or *Lip Vowels*, are form'd in the Lips, being put into a round Form, the Breath being there moderately compress'd. There are three Sorts or Classes of these as well as of the former.

The round (*o*) is form'd by the larger Aperture or Opening of the Lips; which Sound most People give the *Greek* (*o*); the *French* with the same pronounce their (*au*), and the *English* almost always pronounce their long (*o*), and also (*oa*), the (*a*) now as it were quite vanishing in the utterance; of which the same may be said as was before on (*ea*), as *one*, *none*, *whole*, *hole*, *coal*, *boat*, *those*, *chose*, &c. The short (*o*) is express'd by open (*o*), (as I have said above) more rarely by round (*o*).

The *German* fat (*a*) is form'd in the Lips, by a more moderate or middle degree of opening them. The same Sound is us'd by the *Italians*, *Spaniards*, and not a few others. The *French* expresses this Sound by (*ou*), the *Welsh* by (*w*); the *English* generally by (*oo*) (more rarely by (*u*) or (*ou*)), as *Foot*, *shoot*, *full*, *fool*, *pool*, *good*, *stood*, *wood*, *mood*, *mourn*, *course*, *source*, *could*, *would*, *should*, &c. But *do*, *move*, and the like, are better express'd by round (*o*), than fat (*u*).

Slender (*u*), so much in use with both *French* and *English*, is form'd in the same Place, but with a lesser opening of the Lips. This Sound is every-where express'd by the *English* with their long (*u*), (sometimes by (*e*) and (*ew*), which yet are better pronounc'd by retaining the Sound of the (*e*) Masculine, as *Muse*, *tune*, *lute*, *dure*, *mute*, *new*, *brew*, *knew*, &c. Foreigners wou'd obtain the Pronunciation of this Letter, if they wou'd endeavour to pronounce the Diphthong (*iu*), by putting the slender (*i*) before the Letter (*u*) or (*w*), (as the *Spaniard* in *Ciudad*, a City); but this is not absolutely the same Sound, tho' it comes very near to it: For (*iu*) is a compound Sound, but the *French* and *English* (*u*) a simple. The *Welsh* generally expresses this Sound by (*iw*), (*yw*), (*uw*), as in *lliu*, Colour; *llym*, a Rudder; *Duw*, God.

I allow these nine Sounds to be Vowels, that is, distinct unmixed Sounds, nor do I know any more (for the *English* broad (*i*) does not seem to be a simple Sound); yet I do not deny, but that there may now be in some Part of the World, or Posterity may discover more vocal Sounds in these Seats of Voice, than those nine which I have mention'd; and so 'tis possible there may be some intermediate Sounds, (such as perhaps is the *French* (*e*) neuter, betwixt the *Palatine Vowel* (*a*) slender, and (*e*) masculine); for the Aperture or Opening of the Mouth, is

like

like the continu'd Quantity, divisible in *infinitum*; For as in the numbring the Winds, first there were four Names, then twelve, and at last thirty two. Thus whereas the *Arabians*, and perhaps the ancient *Hebrews*, had only three Vowels, (or one in each Seat) now in our Times we plainly discover at least three in every Seat; perhaps our Posterity may interpose some betwixt each of these.

But all these Vowels are capable of being made long or short, (whence arises the difference of Quantity in long and short Syllables) tho' some of them are very rarely long, (as obscure (*u*) and (*e*) Feminine); others are more rarely short (as round (*o*) and slender (*u*) at least in our Tongue): But some of the Consonants are capable of contraction and being lengthned, (especially such as make the nearest Approaches to the Nature of Vowels), except *p*, *t*, *k*, (or hard (*c*)) which are absolute Mutes, nor have any manner of proper Sound, but only modify the Sound either of the foregoing or following Vowel.

Here I think proper to bring all these Vowels into one View rang'd in their proper Classes.

Opening.

	Greater.	Middle.	Less.
Vowels.	<i>a</i> open	<i>e</i> Feminine	<i>o</i> obscure
	<i>a</i> slender	<i>e</i> Masculine	<i>e</i> slender
	<i>o</i> round	<i>oo</i> fat <i>u</i>	<i>u</i> slender

Guttural or Throat

Palatine or Palate

Labial or Lip

C H A P. II.

(15.) Of DOUBLE VOWELS, proper and improper.

WHAT we call *Double Vowels*, is when the Sound of two *Vowels* are mixt perfectly in one Syllable, and indeed make a distinct Sound from either and all the other *Vowels*, and merit peculiar Characters, if we were to form an Alphabet, and not follow that which is already in use; by which we express these distinct Sounds by the two *Vowels*, whose Sound composes them; as (*ai*) in *fair*, (*au*) in *laud* or *applaud*, (*ee*) in *bleed*, *feed*, &c. (*oi*) in *void*, (*oo*) in *food*, and (*ou*) in *house*.

When two *Vowels* come together in one Syllable, and produce no other Sound, but what one of the two gives alone, then is that not properly, but improperly call'd a *Double Vowel*; as (*ea*) is every where pronounc'd (*e*) long, the Sound of the (*a*) not mingling at all with it, is entirely suppress'd; as in *meat*, *pleasure*, *treasure*, &c. (*ie*) is sounded like (*ee*) in *seen*, as in *fiend*; and (*ei*) sounds only (*e*) long, as in *receive*, and (*ey*) in *key*, or like (*ai*), and so make no proper *Double Vowel*. (*Eau*), (*eu*), (*ew*), sound only (*u*) long, as in *beauty*, *eunuch*, *few*.

Thus neither are (*ia*), (*io*), (*ua*), nor (*uo*), proper *Double Vowels*, producing all but the Sound of one single *Vowel*, as (*tial*) is alway sounded *shall*, as *impartial*, *credential*, &c. where the (*ti*) is sunk, or turn'd into (*sh*), or the two *Vowels* are divided, (as

(15.) These *Double Vowels* are commonly call'd *Diphthongs*, or compounded Sounds, and sharing in or blending the Sound of two *Vowels* in one,

(16.)

always after (*st*), or any other Consonant but (*r*) and (*c*), and so make two Syllables, as *bestial*. Thus (*io*) following (*t*) and before (*n*), sounds *shun*, and the Sound only of one Letter or single Vowel, as *constitution*, *discretion*, &c. and (*io*) retains the same Sound, when it follows (*s*) or (*ß*), as when (*t*) goes before it, as in *allusion*, *asperision*, *compulsion*, *suffusion*, *version*, &c. *admission*, *compassion*, *expression*, *digression*, *passion*, *session*, &c. But when (*io*) follows (*st*), they must be parted, as *question*, *combustion*, &c. and the same is to be observ'd after any other Consonant.

(*Ua*) are always separated, except after (*g*) in (*gua*), and (*Q*) in (*Qua*); as *Language*, *lingual*, *Qualterus*, or *Walter*, *Guardian*, *Guarantee*, &c. *Qualify*, *Quality*, &c. except likewise it follow (*s*), and then it sounds (*swa*), as in *persuade*, *dissuade*, and the Words that are deriv'd from them, as *persuasive*, *dissuasive*, &c. and *suavity*, a very affected Word for *sweetness*; in all other Words (*ua*) are parted.

Next, (*uo*) must always be parted, except they follow (*q*), as in *quote*, *quota*, *quotidian*, because (*q*) can't be sounded without (*u*) after it, which is the Reason, that it is added in *qui*, *qua*, *quo*, --- *quick*, *quality*, *qualm*, *quotidian*.

Hence it follows, that a true and proper Double Vowel must consist of two distinct Vowels in one Syllable, yet making but one Sound compounded of those two Letters, and different from the other single Vowels; they must be in one Syllable, because two Vowels often come together, but make two distinct Syllables, as in *aereal*, *annual*, *aguish*, *aloes*, &c.

Of the proper Double Vowel (*ai*), or (*ay*).

The proper Double Vowels are therefore only these, (*ai*) or (*ay*): for (*ai*), ends no English Word, according

ing to the former general Rule, that (*i*) ends no Word in our Tongue and (*ay*) begins none, (except a Word of one Syllable, as *Ay!* in *Ay me!* an Exclamation. This *Double Vowel* is therefore written (*ai*) in the beginning and middle of Words, but (*ay*) at the end.

Air, aim, ail, aid, begin with (*ai*), but *eight* in Number, and those Words, that are deriv'd from it, have the Sound of (*ai*), but are spelt (*ei*): In the middle of Words, as *brain, frail, affair, repair,* &c. but some few are spelt here likewise by (*ei*) for (*ai*), as *concept, receipt, deceipt, heir, reign, vein, weight,* &c. (*ay*) is put at the end, as *dray, clay, fray, play, day*; and of all other Words that sound (*ai*), except *convey grey, (colour and badger) greyhound; obey, prey, purvey, survey, they, trey or treypoint, whey.*

Tho' the Letters of this *Double Vowel* (*ai*) deviate from their proper Sound, into that of (*i*), or (*e*) short, yet is the spelling preserv'd in (*ai*), as *again, villain, fountain, wainscot,* &c.

The finical Pronunciation in some Part of this Town of *London* has almost confounded the Sound of (*ai*) and (*a*), the Master and Scholar must therefore take a peculiar Care to avoid this Error, by remembering that (*a*) ends no *English* Word, except before excepted, and however you pronounce, write alway *day*, not *da*; and so of the rest.

When (*a*) and (*i*) come together in proper Names, especially those of Scripture, as *Ja-ir, Mo-sa-ic, Re-pha-im,* &c. they are parted and make two Syllables.

Of the proper Double Vowel (ee).

Tho' (*ee*) has been excluded by an ingenious Gentleman from the Number of proper *Double Vowels*, because (*ee*) sounds like (*i*) in *magazine, shire,* and

and *machine*; yet the same Reason holding against (*au*) much stronger, because it sounds the same, as (*a*) in *all*, *call*, &c. I have thought it just to restore (*ee*) to its Right, since it is a very distinct Sound both from the long and short Sound of (*i*), which are native; that in *shire*, &c. is borrow'd from this Double Vowel, as *all*, *call*, &c. from (*au*), these in (*a*) being much more numerous, than the other in (*i*).

The single (*e*) in Words of one Syllable, often sound (*ee*), as *me*, *be*, *we*, *here*, &c. (16.)

Of the Double Vowel (*au*) or (*aw*).

The Double Vowel (*au*) is express'd at the beginning and middle of Words by (*au*), at the end by (*aw*); except in *aw*, *awful*, *awl*, *awkerd*, or *awkward*, &c. where (*aw*) begins the Words; and *bawble*, *bawl*, *brawl*, *crawl*, *dawn*, *dawning*, a *Flawn*, a sort of Custard; *hawk*, and Words or Names deriv'd from it; *hawser*, *lawn*, *prawn*, *spawl*, *spawn*, *sprawl*, *strawberry*, *tawney*, tho' in the middle are writ with (*aw*); all other Words are in the middle as well as beginning (*au*), except such as by the Opposition of (*ll*) to (*a*) sound (*au*), as *ball*, *call*, *hall*, &c. tho' the Sound of this Double Vowel be the same with (*a*) in *all*, *small*, &c. yet is different from the common and more general Sound of that Letter.

(*Au*) begins a Word, as *Audience*, *authority*, *austere*, *augment*, &c. *Au* is us'd in the middle of Words, as *Affault*, *because*, *cauldron*, *cause*, *causey*, *daunt*, *debauch*, *fraud*, *gaudy*, *jaunt*, *jaundice*, *laurel*, *Maud*, *Maudlin*, *purse*, *sauce*, *vault*, &c.

D 3

But

(16) (*ee*), or (*ie*), is sounded like the French long (*i*), that is, slender (*i*); for the French give the same sound to *fin*, *vin*, as we should do to *seen*, *veen*, or perhaps *fien*, *vien*, as we do in *fends*.

(17.)

But (*aw*) must always conclude a Word, because our Language abhors a bare naked (*u*) at the end of a Word, as *Claw, paw, raw, saw, law, &c.*

These two Letters are often parted in Proper Names, and make two several Syllables, as in *Archela-us, Hermola-us, &c.* yet in *Paul, Saul, &c.* it remains a *Double Vowel*.

Of the Double Vowel (*oi*) or (*oy*).

The proper *Double Vowel* (*oi*) at the beginning is written by (*oi*), as *Oister, oil, &c.* it is in the same manner express'd in the middle, as *Poise, noise, voice, rejoice, &c.* This *Double Vowel* in many Words has the Sound of (*i*) long, as in *Point, anoint, jointure, &c.* (*oy*) is written at the end of all Words, as *Boy, coy, joy, destroy, employ, &c.*

Of the proper Double Vowel (*oo*). (17.)

As no *English* Word begins with two of the same Letters, except *Aaron, Aaronite*, so cannot (*oo*) be put at the beginning of a Word, and at the end but of *too*, in *too much*, and when it signifies *also*; and in *Cuckoo*, as spelt by some. The Use therefore of (*oo*) is chiefly, if not only, in the middle of Words; as in *Loom, aloof, boom, reproof, broom, room, food, fool, tool, cool, goose*, and where the true and proper Sound of this *Double Vowel* is express'd, as it is in many other Words.

But it sounds like short (*u*) in *Flood* and *Blood*; and of (*o*) long in *Door, floor, moor, &c.*

And as the Figures of this *Double Vowel* often express the Sounds of other Letters, so by the same ori-

(17.) (*oo*) is sounded like the fat (*u*) of the *Germans*, and the (*ou*) of the *French*, as in the Words *good, stood, root, foot, loose, &c.* (18.)

original Error of Pronunciation other Letters express the Sound proper to this *Double Vowel*, as (*ou*) in *could*, *should*, *would*, &c. and single (*o*) in *Wolf*, *Wolves*, *Rome*, *tomb*, *womb*, &c. *approve*, *behave*, *move*, *reprove*, &c.

Of the proper Double Vowel (ou) or (ow.)

This proper *Double Vowel* (*ou*) or (*ow*), has two Sounds, one proper to it as a *Double Vowel*, or as compos'd of both (*o*) and (*u*), as in *House*, *mouse*, *lowse*, *owl*, *fowl*, *town*; to *bow*, *fowl*, *bough*, *our*, *out*, &c. and another, which is improper to its Nature, the Sound of the (*u*) being entirely sunk, as in *Soul*, *snow*, *know*, &c. Thus, in Words ending in (*ou*) obscure, (*o*) is only sounded, as in *Shallow*, *sorrow*, *arrow*, *billow*, and where the (*w*) seems only put for Ornament-sake, and meerly to cover the Nakedness of single (*o*). This holds in most Words of more than one Syllable. (*ou*) is also sounded like (*u*) short in *Couple*, *trouble*, *scourge*, &c. in which the Sound of the (*o*) is entirely sunk, and leaves it no longer a proper *Double Vowel*. Thus in *You*, *your*, and *youth*, the (*u*) is sounded long.

And in *could*, *would*, *should*, and a few others it sounds (*oo*). But in the modern Way of spelling and sounding, the (*l*) is left out, and *cou'd*, *wou'd*, *shou'd*, sound *cood*, *wood*, *stood*, &c.

(*Ou*) begins a Word, as *Ounce*, *our*, *out*, and its Compounds; *Ousel*, except *Owl*; and in the middle of most Words; as *Hour*, *flour*, *mountain*, *fountain*, *bounce*, *flounce*, &c. except *Crown*, *clown*, *down*, *drown*, *frown*, *gown*, *town*, *bowels*, *bower*, *bowel*, *dowager*, *dower*, *dowry*, *bowse*, *dowse*, *sowse*, *fowl*, *Howlet*, *Powel*, *towel*, *trowel*, *vowel*, *browse*, *drowsy*, *carowse*, *cowardice*, *cowcubers*, *endowment*, *flower*, *lowre*, *power*, *tower*, *Howard*, *allowance*, *advowson*, *bowl*, *powt*, *rowel*, *rowen*, *shower*, &c.

This

This Sound is always at the end of a Word, express'd by (*ow*), as *now*, *bow*, *enow*, &c. In short, this is a general Rule, That when ever a proper *Double Vowel* loses its native Sound, and varies to any other simple Sound, it ceases to be a proper, and becomes an improper *Double Vowel*, as having only the simple and uncompound Sound of some one single Vowel. There is but one Exception to this Rule, when it wanders to the Sound of another *Double Vowel*, which is only done by (*ou*), when it sounds (*oo*), in *could*, *would*, *should*, &c. (18.)

Of

(18.) All other Sounds, besides those enumerated in the foregoing Discourse of simple Sounds, are plainly compounded, tho' some of them are commonly thought to be simple.

The Diphthongs or Double Vowels *ai*, *ei*, *oi*, *au*, *eu*, *ou*, or *ay*, *ey*, *oy*, *aw*, *ew*, *ow*, when they are truly pronounc'd, are compounded of the foregoing or prepositive Vowels, and the Consonants *y*, and *w*, which yet are commonly taken for subsequent Vowels: For in *ai*, *au*, or *ay*, *aw*, the (*a*) slender is set first; in *ei*, or *ey*, the (*e*) Feminine; in *eu*, or *ew*, the (*e*) Masculine: in *oi*, *ou*, or *oy*, *ow*, the open (*o*) is sometimes set first, (as in the English Words *boy*, *toy*, *soul*, *bowl*, a Cup) sometimes obscure (*o*), as in the English Words *bail*, *tail*, *oil*, *bowl*, *owl*, &c. I grant by the Pronunciation of some Men, open (*o*) is us'd in these Words.

* But whereas some will needs have it, that the Consonants (*y*) and (*w*) do not at all differ from (*i*) and (*u*), or (as we write them) (*ee*) and (*oo*), very swiftly pronounc'd; it may easily be found to be a manifest Error, if we nicely attend the Formation of the Words *yee* and *woo*, (especially if we often repeat them; for he will observe, that he cannot pass from the Sound of the Consonant, to the Sound of the following Vowel, without a manifest Motion of the Organs, (and by that Means of new Position) which does not happen in the repeating of the Sounds (*ee*) and (*oo*).

* This is Dr. Wallis's Observation, which I do not think conclusive for what he brings it, because in the Instance he gives the (*y*) and the (*w*) are plac'd before the Vowels, and then they are Consonants: confess'd; but when they come after Vowels they have the very same Effect on the Organs, as (*i*) and (*u*) have. For no Body contends that they are never Consonants, or that when Consonants, they are form'd in the same manner, as when Vowels.

Of the improper Double Vowels: (19.)

The improper *Double Vowels* are counted nine in Number, as (*aa*), (*ea*), (*eo*), (*eu*), (*ie*), (*oa*), (*oe*), (*ue*), and (*ui*).

(*Aa*) is seldom in any Word but proper Names; and there only sounds (*a*), and is generally divided.

(*Ea*) is sounded four several Ways, (1.) like (*a*) long, as *Bear, swear, tear, wear*; (2.) like (*a*) short, as *Hearken, heart*; and also Words derived from it, as *heartty, heartleß, &c.* and its Compounds, as *heart-burning, hearts-ease, faint-hearted, &c.* (3.) (*e*) short, as *Already, ready, beard, breast, bead, &c.* (4.) it sometimes sounds (*ee*), or (*e*) long, as in *Appear, arrear, fear, near, &c.* *bead, conceal, deal, veal, glean, &c.* and generally the long Sound of (*e*), is writ (*ea*), as *feast, beast, &c.* and the short sound (*e*), as *best, guest, &c.*

(*eo*)

I am sensible, that these which we call Diphthongs, or double Vowels, in different Tongues, have different Sounds, of which we have no Bus'ness now to treat; yet these may all be found and discover'd among those Sounds, which I have discours'd of; and may be so referr'd to their proper Places. The long (*i*) of the *English* is plainly compounded of the Feminine (*e*) and (*y*), or (*i*), and has the same Sound entirely with the *Greek* (*ei*).

The *Latin* *e, æ*, the *English* *ea, oa, ee, oo*, and sometimes *ei, ie, ou, au*, (the like being to be found among other Nations) altho' they are written with two Characters, are yet (at least as we pronounce them now) but simple Sounds.

(19.) They are justly call'd improper, because they are most un compounded in sound, tho' written with two Vowels. 'Tis probable when this Spelling prevail'd, each Letter had a share in the Sound, but Negligence, and Corruption of Pronunciation has wholly silenc'd one. This is remarkable, that in most of them the first Vowel prevails, and gives the Sound.

(20.)

(eo) sounds (e) short, in *Feoffee*, *jeopardy*, *leopard*, *yeoman*; (e) long, in *people*, *feodary*; and (o) short, in *George*.

(eu), or (ew), sound (u) long, as *Deuce*, *Deuteronomy*, *Pleurisie*, &c.

(ie) is sounded (e) long, in *Cieling*, *cashier*, *field*, *fiend*, *frontier*, &c. of (e) short, in *pierce*, *fierce*, &c. it is us'd likewise for (y) at the end of Words.

(ei) sounds like (ai), or (a), long, in *Reign*, *feign*, *eight*, *weighty*, &c. it sounds (e) long, in *deceive*, *perceive*, *deceit*, &c.

This Rule is general, That the Letter, that gives or predominates in the Sound, is always plac'd first in these improper *Double Vowels*.

In (ia) the (a) seems added only to make the (o) sound long, supplying the (e) silent, it giving the same Sound, as in *Cloak* and *cloke*, *approach*, *broach*, *coast*, *doar*, *floor*, *goat*, *hoary*, *load*, *moat*, *oak*, *peach*, *roam*, *soal*, a *Fish*, *road*, *woad*: (oa) has a peculiar broad Sound in *Broad*, *abroad*, *groat*; and (ai) in *Gaal*.

In (oe) sometimes the (e) prevails, and the (o) is silent, as in *OEconomy*, *OEdipus*, *OEcumenical*, *OEconomical*; but in *Croe* (of Iron) *doe*, *foe*, *floe*, *toe*, *woe*, the (e) is silent, and the (o) produc'd: These latter being Words of *English* Origin; as well as *Use*, the former of the *Greek*. *Shoe*, and *Woe*, to make *Love*, some write with (oo), leaving (o) bare, contrary to the *Genius* of the *English* Language; whereas the Distinction wou'd be preserv'd, and the Sound justly express'd, by adding (e) to the (oo).

Few Words have (ue) sounded as one Syllable, as *Guelderland*, *guerkins*, *guest*, for *guest*, is wrong spelt, tho' too much us'd of late by the Ignorance or Negligence of Authors, or Printers; for its true, Spelling is *Ghest*: in all which the (u) is only added to harden the Sound of the (g), the (e) only being sound-

founded; tho' (*gue*) in *Guerdon* sounds (*gue*), as do the Terminations, or Endings of several Words, as *Apologue*, *catalogue*, *colleague*, *collogue*, *decatalogue*, *dialogue*, *epilogue*, *fatigue*, *harangue*, *intrigue*, *league*, *leaguer*, *plague*, *prologue*, *prorogue*, *rogue*, *synagogue*, *teague*, *theologue*, *tongue*, *Vogue*. At the end of the following Words (*e*) is added to (*u*), not only to cover its Nakedness, according to the *Genius* of the Tongue, but sometimes to produce the (*u*), as in *Accrue*, *avenue*, *cue*, *due*, *ensue*, *fescue*, *glue*, *hue*, *perdue*, *pursue*, *residue*, *retinue*, *rue*, *spue*, (or *spew*) *sue*. But (*ue*) in all other Words are parted, nor make any manner of *Double Vowel*, as in *Affluence*, *cruelty*, *gruel*, &c.

The improper *Double Vowel* (*ui*), has three several sorts of Sounds, (1.) as (*i*) long, in *Beguile*, *guile*, *disguise*, *quite*, &c. (2.) (*i*) short, in *Guildford*, *build*, *rebuild*, &c. (3.) (*u*) long, as in *bruise*, *recruit*, *fruit*, &c.

CHAP. III.

Of the CONSONANTS. (20.)

THo' a Consonant be a Letter that cannot be sounded, without adding some single or double *Vowel* before or after it, and therefore derives its Name from *confounding*, or *sounding with*; yet may justly be defin'd, A Letter shewing the several Motions

(20.) As the Vowels were divided into three Classes, so we divide the Consonants into the same Number; the *Labial*, or *Lip*; the *Palatine*, or *Palate*; the *Guttural*, or *Throat* Consonants, as they are form'd in the *Throat*, *Palate*, or *Lips*; that is, while the Breath sent from the Lungs into these Passages, is either *intercepted*, or at least more forcibly com-

But

tions and Configurations of the Parts of the Mouth, by which the Sound of the Vowels is variously determin'd.

Consonants are divided into *Mutes* and *Liquids*, call'd also half *Vowels*; the *Mutes* are, *B, c, d, f, v, g, j, k, p, q, t*, and are so call'd because a *Liquid* cannot be sounded in the same Syllable, when a *Vowel* follows it, as (*rpo*).

The *Liquids*, or *Half-Vowels*, as they have some sort of obscure Sound of a *Vowel* attending their Pronunciation, which is likewise imitated in their Names, as *el, em, en, ar es*, so the Name of *Liquid* imports the easie Motion, by which they nimbly glide away after a *Mute* in the same Syllable, without any *Stand*, and a *Mute* before it can be pronounc'd in the same Syllable, as *pro* in *probable*.

(21.) The genuine and natural Sound of (*c*), is hard like (*k*), as when it precedes (*a*), (*o*), (*u*), (*l*),
or

But it is besides to be remark'd, that we may observe a *triple Direction of the Breath*. For (1.) it is all directed wholly to the Mouth; that is, seeking its Way or Outlet through the Lips; or (2.) it is almost wholly directed to the Nostrils, there to find Passage out; or (3.) it is as it were equally divided betwixt the *Nostrils* and the *Mouth*. But I believe this Diversity of the Direction of the Breath wholly proceeds from the various Position of the *Uvula*.

Since therefore the Breath sent out in this threefold Manner may be perfectly *intercepted* thrice in each of these Seats, there are nine different Consonants which derive their Origin from them, and which, for that Reason, we call *primitive*, or *clos'd* Consonants: But if the Breath be not wholly intercepted in these Seats, but only more hardly compress'd, find (tho' with Difficulty) some Way of exit; various other Consonants are form'd, according to the various Manner of the Compression; which Consonants we shall call *deriv'd*, or *open* Consonants. As to the particular Formation of them, see the Notes, at the end of the Chapter.

(21.) The *French* express the soft (*c*) by this Figure (*ç*), for Distinction, which Character wou'd be of use if it were introduc'd among us: Tho' it must be confess'd, that there is so much

or (r), as in *Cat, cost, cup, clear, creep*. But before (e), (i) and (y), and when there is an *Apostrophe* (or *Comma* above the Word) denoting the absence of (e), it has generally the sound of (i), as *Cell, City, Cypress*; if in any Word the harder Sound precedes (e), (i) or (y), (k) is either added or put in its place, as, *Skill, Skin, Publick*, and tho' the additional (k) in the foregoing Word be an old Way of Spelling, yet it is now very justly left off, as being a superfluous Letter, for (c) at the end is always hard, without (y), or the mute or silent (e) to soften it, as in *Chace, Clemency*.

Most Words ending in the sound of (ace), (ece), (ice), (oice) and (uce), must be written with (ce), not (se), except *Abase, abstruse, base, case, cease, amuse, concise, debase, decrease, geese, imbase, increase, mortise, paradise, profuse, promise, recluse, treatise, aluse, cruse, disuse, excuse, house louse, mouse, refuse, use, close, loose*.

Most Words ending in (ance), (ence), (once), (unce), must be written with (c) between the (n) and (e), except *Dense, condense, dispense, expense, immense, incense, tense, intense, propense, suspense, sense*.

(C) before (h), has a peculiar sound, as in *Chance, cherry, church, choke, chip*; but in *Chart* 'tis like (k), and in *Chord* in Musick.

(S) being so near a kin to the soft sound of (e), I thought it naturally follow'd that Letter in our Consideration, tho' not in the Alphabet. When (s) therefore keeps its genuine sound, it is pronounc'd with an acute or hissing sound, but when it closes a Word, it almost always has a more obscure and soft

E

sound

much the less need of a new Character, as the Rule is so general as to admit of no Exception. Some affect to imitate the *French* Way of Spelling here, and write *Publique*, for *Publick*, not considering that they use (qu), because they have no (k.)

sound like (z), and not seldom when it comes between two *Vowels*, or *double Vowels*, when it has this soft Sound, Propriety and Distinction require, that it be writ with the shorter Character of that Letter, as, *hw*, *advise*, &c. and with the larger in all other places, as *hiss*, *devise*, if written with an (s) and not with a (c), as it too often is. There are but four Words of one Syllable, which end with hard (s), *yes*, *this*, *thus*, *us*.

Tho' this Letter seems very regular in its sound of (se) in the beginning, and (es) at the end of Words, yet it is too apt to be mistaken for (c), especially in the beginning: Yet by the following Rules and Exceptions, the Mistake may be observ'd, to be remov'd.

Most Words beginning with the sound of (s) before (e), and (i) must be written with (s), except these with (c) before (e).

Cease, *cedar*, *celandine*, *celery*, *celebrate*, *celebration*, *celerity*, *celestial*, *celibacy*, *celibate*, *cell*, *cellar*, *cellarage*, *cement*, *cense*, *censer*, *censor*, *ensorious*, *censure*, *sent*, *centaurs*, *centre*, *Centinody*, *Knot-grass*, an Herb; *Centory*, or *centuary*, an Herb; *centry*, *centurion*, *century*, *cephalic*, *cere-cloath*, *ceremonial*, *ceremonious*, *ceremony*, *certain*, *certainly*, *certificate*, *certifie*, *cerulean*, *ceruss*, *cess*, *cessation*, *cession*, *Cetrach*, *Finger-hern*; and these Proper Names, *Cecrops*, *Celsus*, *Cenchrea*, *Cephas*, *Cerberus*, *Cerinthus*, *Ceres*, *Caesar*.

And these of (c) before (i).

Cicatrice, *Cicely*, sweet and wild Herbs; *Cieling*, *Cichory*, *Cileire*, *Drapery* or *Foliage* wrought on the *Heads of Pillars*; *Crimitor*, *Cincalism*, *Dust-point*, a boyish Play; *Cinders*, *cinnabar*, *cinquefoil*, *cinnamon*, *cinque ports*, *ciperus*, a sweet Root, *cion*, or *scion*, *cipher*, *circle*, *circlet*, *circular*, *circuit*, *circulate*, *circulation*, *circumcise*, and all Compounds of *Circum--*; *Cistern*, *citation*, *citizen*, *citrine*, or *citrean*, *citron*, *citrus*,

trul, a sort of Cucumber; *citadel*, city, *cives*, a sort of small Leeks; *civet*, *civilian*, *civility*, *civilize*; and these Proper Names, *Cicero*, *Cicilia*, *Cilicia*, *Cimbrians*, *Cimmerians*, *Circe*, *Cirencester*, *Gubury*, *Cissa*, *Cistertian*, Monks, *Citherides*.

And these likewise are excepted of (c) before (y).

Cybel, *Cyclades*, *Cycle*, *Cyclometry*, *Cyclops*, *Cygnets*, *Cylindrical*, *Cymbal*, *Cynical*, *Cinics*, *Cynthia*, *Cyprian*, *Cypress*, *Cyrene*, *Cyril*.

The sound of (s) in the middle of Words is usually written with (f), except *Acerbity*, *acetosity*, *adjacent*, *ancestors*, *antecedent*, *artificer*, *cancel*, *cancer*, *beneficence*, *chancel*, *chancellor*, *chancellorship*, *chancery*, *conceal*, *concede*, *conceit*, *conceitedness*, *conceive*, *concent*, *Agreement* or *Harmony* in *Musick*; *concenter*, *concentric*, *concern*, *chalcedony*, *concernment*, *concert*, *concertation*, an affected Word; *concession*, *decease*, *decade*, an affected Word; *deceit*, *deceive*, *December*, *decency*, *decennial*, *decent*, *deception*, *deceptive*, *decertation*, an affected Word for striving; *decession*, as bad a Word for departing; *exceed*, *excel*, *excellency*, *except*, *exceptions*, *exception*, *excess*, *grocer*, *grocery*, *immarcessible*, a pedantique Word for incorruptible; *imperceptible*, *incendiary*, *incense*, *incarcerate*, *incentive*, *incessant*, *incessantly*, *incestuous*, *innocence*, *innocent*, *intercede*, *intercessor*, *intercession*, *intercept*, *mercenary*, *macerate*, *mercier*, *mercery*, *magnificence*, *magnificent*, *munificence*, *munificent*, *necessary*, *necessaries*, *necessitate*, *necessity*, *necessitous*, *necromancer*, *larceny*, *ocean*, *parcel*, *parcels*, *precede*, *precedential*, *precedence*, *precedent*, *preceptive*, *precepts*, *predecessours*, *sincere*, *sincerity*, *saucer*, *sorcerer*, *sorcerer*, *sorcery*, *Macedon*, *Macedonia*. Before (i) in the middle, as *Acid*, *acidity*, *accident*, *ancient*, *anglicism*, *gallicism*, &c. in *cism*; *anticipate*, *artificial*, *associate*, *audacious*, *audacity*, *beneficial*, *calcine*, *calcinate*, *council*, *capacious*, *capacitate*, *capacity*, *concise*, *cruciate*, *crucible*, *crucify*, *crucifix*, *decide*, *decimal*, *decimate*,

decimate, decimation, decipher, decision, decisive, deficiency, delicious, docible, docibility, efficacious, efficient, especially, exercise, excise, excise-man, excision, excite, excruciate, explicite, fecible for feasible, gracious, implicitly, implicit, incapacitate, incapacity, inauspicious, incident, incidentally, incircle, incision, incisure, incite, invincible, judicial, judicious, loquacity, medicinal, multiplicity, municipal, nuncio, officiate, officious, pacify, pacific, parcimony, parricide, participate, pencil, perspicacious, perspicacity, peracious, pertinacious, precinct, precious, precipice, precipitate, precipitation, precise, precisely, prejudicial, proficient, pronunciation, provincial, rapacious, ratiocination, reciprocal, recital, recite, reconcile, reconcileable, rouncivals, sagacious, sagacity, Sicily, simplicity, sociable, sociableness, society, Socinians, solecism, solícite, solícitation, solícitor, solícitous, solícitude, solsticial, spacious, special, specialty, specifical, species, specific, specific, specimen, specious, sufficiency, sufficient, supercilious, superficial, superficies, suspicious, tacit, taciturnity, turcism, veracity, vivacity.

Most Words ending with the Sound of (si) or (se) must be written with (cy), except *Apostasy, busy, controversy, courtesy, daisy, ecstasy, easy, Epilepsy, fancy, spell likewise, tho' wrong, Fancy, frenzy, or frenzy, gipsy, greasy, heresy, hypocrisy, jealousy, leaprosy, palsy, pansy, a Flower, pleurisy, posy, a Nosegay, and Motto of a Ring, poesie, Poetry, pursy, queasy, tansy, to prophesy, causey, clumsy, kersey, linsy-woolsey, malmsy, ralsy, whimsy.*

In most Words (s) between two Vowels has the sound of (z), except those enumerated in the Rule about (ace), (ece), &c. under (c).

Most Words ending in the sound of (arce), (erce), (orce), (urse), must be written with (s) between the (r) and (e), except *Amerce, divorce, farce, fierce, force, pierce, scarce, scarcely, scarceness, scarcity, scarce, source.*

After

After (*ou*), (*s*) hard, and not (*c*), must be written, as *House*, to *housse*; *mouse*, to *mousse*; *rouse*, to *rouse*; unless (*n*) interposes, and then it must be with (*c*), *Bounce*, *flounce*, *ounce*, *pounce*, *frounce*.

All Words of one Syllable, that end with, and bear hard upon the sound of (*s*), must be written with (*ß*), except *thin*, *thus*, *us*, and *yes*; but if they are Words of many Syllables, or more than one, and end with the like sound in (*w*), the (*s*) is not double, but (*o*) inserted before (*s*), as *ambiguous*, &c.

(*T*); when (*s*) comes before (*i*), follow'd by another Vowel, it sounds like the acute or hissing (*s*), as in *Nation*, *portion*, *expatiate*, &c. but when it follows (*f*) or (*x*), it keeps its own sound, as in *Bestial*, *question*, *fustian*, &c.

(*T*) with an (*b*) after it, has two sounds, as in *thin*, the Tongue touching lightly the Extreame of the upper Teeth; and *then*, where the Tongue reaches the Palate, and the Root of the Teeth, making some mixture of (*d*).

(*H*), tho' excluded the Number of Letters by *Priscian* and some of our Moderns on his Authority, yet in the *Hebrew* Alphabet has three Characters; and beside some obscure sound of its own, it mightily enforces that of the Vowels, and is manifestly a Consonant; after (*w*) it is pronounc'd before it, as *when*, *white*, sounds *hwen*, *bwite*; (*k*) before (*n*) borrows its sound, as *knave*, *knight*, *knave*, *knight*. 'Tis indeed sometimes near silent, as in *honour*, *hour*, &c. but so are many other Consonants in particular Positions.

(*X*) and (*Z*) are double Consonants, containing two Powers under one Character; the former (*cs*) or (*kj*), the latter (*ds*), tho' the sound of the (*d*) be not now heard, and only a strong sibilation or hissing be discover'd. The former expressing (*kj*) or (*cs*),

ever put before any Consonant but (*n*), and then with so much constraint, that it almost loses its sound for that of (*b*); and if the sound of (*k*) comes before any other Consonant it is express'd by (*c*), as in *Character, clear, cringe*.

The sound of (*k*) at the beginning of any Word or Syllable before (*a*), (*o*) or (*u*), is always express'd by (*c*), as *Car, con, cup*; and at the end of *English* Words it is quicken'd and strengthen'd by taking (*c*) before it, as *Back, deck, pick, mock, luck*; except when another Consonant comes between the Vowel, and (*k*), then (*c*) must be left out, as in *Bank, desk, silk, fork, lurk*; or when a silent (*e*) follows (*k*), as *spake, spoke*; or (*ea*) in the middle, as *speak, bleak*, &c. and then (*k*) is written singly without (*e*) final.

(22.) (*Y*) is both a Vowel and Consonant; as a Vowel, it has appear'd to an ingenious Author to be superfluous; yet it is of great use in our Language, which abhors the ending of Words in (*i*); and when the sound of (*i*) comes double, tho' in two distinct Syllables, as in *dying, frying*, &c. when it follows a Consonant it is a Vowel, and when it precedes a Vowel it is a Consonant, and ought to be call'd (*ye*), and not (*wy*); and tho' it ends so many Words as a Vowel, it can end none as a Consonant.

At the end of all Words of one Syllable (*y*) has a sharp and clear sound, as *by, dy, dry, fly, why, shy, thy*, &c. But at the end of Words of more Syllables it generally sounds obscure, like (*e*), as *eternally, gloriously, godly*, &c. except at the end of Words
of

(22.) This Consonant is sounded like the German *I* Consonant, that is with a Sound most nearly approaching an extreme rapid Pronunciation of the Vowel (*i*). The *Arabians* express (*y*) by their (*ye*), or our (*w*) by their (*waw*).

(23.)

of Affirmation, as *apply, deny, edify, &c.* (y) only precedes Vowels, and chiefly (a), (e), (o); and these it also follows and incorporates with them into double Vowels, for (ay), (ey), (oy), have the same sound with (ai), (ei), (oi); but the former are more us'd at the end of Words. In the middle of Words it is not so frequently us'd for a Vowel, except in Words of the Greek Origin.

(23.) (V), or (v) Consonant, is near a-kin to (f); it never ends a Word without silent (e) after it, nor is it ever doubled, however strong the Accent may be upon it. In *English* it only goes before Vowels.

(24.) (W). This Letter in its most general use is a Consonant, going before all the Vowels, except (u); it likewise precedes (r), and follows (s) and (sh), as *Want, went, winter, wrath, write, thwart*. It follows as a Vowel (a), (e), (o), and unites with them into the double Vowels (aw), (ew), (ow), as well as (u); as *Sow, sowe, saw, few*: but in (oo) it generally is obscure, especially in Words of many Syllables, as in *Shadow, Widow, &c.*

It likewise (as has been observ'd under H) goes before (h), tho' it be sounded after it, as in *when, what, &c.*

(G) changes its sound according to the Vowel it precedes, for before (a), (o), (u), it has a hard guttural sound, as *Game, Gold, Gum*: but this hard
Sound

(23.) The (V) Consonant we pronounce as the *French, Italians, Spaniards* and other Nations do, that is with a Sound very near approaching the Letter (f); yet (f) and (v) have the same difference which (p) and (b) have.

(24.) The (w) is sounded in *English* as (u) in the *Latin* Words *quando, lingua, suades*, and others after q, g, s. We generally make this Letter a Consonant, yet its Sound is not very different (tho' it does something differ) from the *German* Vowel, the *fat* or *gross* (u) very rapidly pronounc'd.

Sound is melted into a softer, by (e), (i), or (y), as *Gentle, Danger, Ginger*; but it is harden'd here by the Addition of (h) or (u), as *Ghest, Guilt, &c.* It retains its native guttural Sound before (e) in these: *Altogether, anger, auger, beget, Conger-eel, exegetical, finger, forget, gear or geer, geese, geld, Gelderland, Gelder, Rose, gelding, get, gewgaws, heterogeneous, homogeneal, heterogeneous, homogeneous, hunger, hanger, Hungerford, linger, longer, monger, springeth, obsolete, stringed, vinegar, winged, wringeth, wrongeth, now written wrings, wrongs; younger*; but a *Singer* with a Voice, and a *Singer* by Fire; a *Swinger* on a Rope, and a *Swinger*, a great Lye, must be distinguish'd by the Sense, or the old Way of Spelling the soft Sounds, by adding a (d) after the (n), as indeed they sound. (D) before (g) always softens the sound of (g), as *Hog, bodge, log, lodge, dag, dodge, &c.* (G) is hard before (i) in the following Words; as, *Argile, begin, gibberish, gibble-gabble, Gibbons, Giddens, Surnames; giddy, gift, gig, giggle, giglet, Gilbert, gild, gilder, Gildon, a Surname; Gillet, a Surname; Gills, guilt-head, gimlet, gimp, gird, girder, girdle, or girdler; Girl, girt, girth of a Horse; Gith, gittern, give, gizzard*; with all the Compounds and Words derived from any of these.

When ever two (gg) come together, they are both hard, tho' (e), (i) or (y) follow.

If the primitive or original Word end in hard (g), all Words deriv'd from them do the same; as *Dog, dogged, &c.* but most of these latter are under the former Rule, because most of them double the (g) (n), between the Consonant, and (g) hardens it; as *stronger, longer, singer, &c.*

(f) consonant always begins a Syllable, and is always plac'd before, never after a Vowel, and has an unvary'd Sound, as being pronounc'd everywhere as soft (g) in *Ginger*; but when the Sound

of

of soft (g) is at the end of a Word, it is express'd by (g), with silent (e) after it, *Rage, Sage, wage, &c.* or with (dg), as *knowledge, &c.*

All Words beginning with this soft found before (a), (o) and (u), must be written with (je) as well as all proper Names deriv'd from the Greek and Hebrew.

(Q) sounds (kue) or (que), and has always (u) after it, and begins all Words with that Sound. It ends no Word without (e) after it, and that in but a few Words of French Termination, as *Antique, oblique, pique, barque, cinque.* (25.)

PART

(25.) If the Breath directed through the Mouth to the Lips, be intercepted by the closing of the Lips, the (P) is form'd; the Greek (ϕ); the Hebrew (Pe). The *Arabians* have not this Letter, but substitute in its place (Be) or (Phe); the *Persians*, besides this (Phe) of the *Arabians*, have their (P), which they distinguish from (Be), by putting three Points under it.

But if the Breath reaches not the Lips, but be wholly intercepted in the Palate, by moving the Tip of the Tongue to the fore-part of the Palate, or, which is all one, to the Roots of the upper Teeth, the Consonant (T) is form'd; the Greek (τ), the *Arabian* (Te) or (Ta), &c.

But if the Breath do not ev'n reach so far, but be intercepted at the Top of the Throat, by moving the hinder part of the Tongue, to the hinder part of the Palate, (k) or hard (c) is form'd, and the Greek (κ), &c. The *Welsh* always give their (c) this hard Sound. These three Consonants we call absolute Mutes; for they give no manner of Sound in themselves, or indeed can give any, because the Breath no way gets into the free Air, for it neither gets out by the Nostrils, nor by the Mouth.

If the Breath, equally divided between the Nostrils and the Mouth, be intercepted by the closing of the Lips, the Consonant (B) is form'd, the Greek (β), &c. If in the Palate (D) is form'd, the Greek (δ), the *Arabian* Dal, &c. But if the Breath be intercepted in the Throat by the hinder Parts of the Palate and Tongue (G) is form'd, the Greek (γ), &c. The *Welsh* always give this hard Sound to their (G). And these I call half Mutes, for they make a little sort of Sound in the Nose, which can be heard by it self without the assistance of the Sound of any other Letter.

But

But if the whole, or, if you please, the greater part of the Breath be divided to the Nôstrils, only in its Passage striking the Air that remains in the Concave or Hollow of the Mouth, the Lips being just clos'd, (*M*) is form'd, the Greek (*μ*), the Arabian *Mim*, &c. But if the Closure or Interception be made in the fore-part of the Palate, (*N*) is form'd, the Greek (*ν*), and the Hebrew and Arabian *Nun*. But if in the Throat, that is in the back-part of the Palate, that Sound is form'd, which the Greeks express by (*γ*) before (*κ*). (*γ*), (*χ*), (*ξ*): And the Latins of old by (*g*), as *Agchifis*, *agceps*, *agculus*, &c. for *Anchises*, *arceps*, *angulus*, as *Priscian* and *Varro* assure us. Which all now write with (*n*) before the same Consonants, especially in the same Syllable; suppose (*k*), (*q*), (*x*), and (*c*), (*g*), (*ch*), pronounc'd with a hard, that is their genuine Sound. For the Sound of (*n*) is different in the Words *thin*, *sin*, *in*; from that in *sing*, *single*, *sink*, *ink*, *lynx*, &c. so in *hand*, *band*, *ran*; from what it is in *hang*, *bank*, *rank*, &c. Nay the Sound of this Letter is vary'd in the very same Words: For (*n*) sounds otherwise in *long-er*, *strong-er*, *anger*, *drin-ker*; in *gruo*, *con-gruo*; but otherwise in *long-er*, *strong-er*, *ang-er*, *drink-er*; in *gruo*, *con-gruo*. So we hear some saying *in-quam*, *tan-quam*, *nun-quam*, &c. while others pronounce them as if they were written *ing-wam*, *tang-wam*, *nung-wam*; or *ink-wam*, *tank-wam*, *nunk-wam*. When (*n*) is pronounc'd in the former, the Extremity of the Tongue always strikes the fore-part of the Palate near the Roots of the upper Teeth; but in the latter, the same Extremity of the Tongue rather depends to the Roots of the lower Teeth; but the hinder-part of the Tongue is rais'd to the hinder-part of the Palate, and there intercepts the Sound; to wit, it is form'd in the Mouth in the same manner as (*g*); but it has the same Direction of the Breath with (*n*). And this, if I am not deceiv'd, is that very Sound which many wou'd give to the Hebrew *נ*, when they teach us to pronounce it by *ng*, *ngh*, *gn*, *ngn*, &c. for they insinuate some Sound, which does not perfectly agree with either (*n*) or (*g*), but has something common to both. And I know not but the *Spaniards* mean the same Sound by their (*ñ*) mark'd thus over head.

I call these three Consonants *half Vowels*; for they have greater proper Sound, than those, which we lately call'd *half Mutes*.

These nine Consonants, which I have discours'd of, are form'd by a total Interception of the Breath, so that it has no manner of Passage through the Mouth, which therefore I nam'd *clos'd*: But the same Formation remaining, if the Breath hardly press'd, yet (tho' with difficulty) find an Outlet, those Consonants are form'd, which I call *open'd*, which are the *Aspirates* of all those (except the *half Vowels*) from whence they

they are deriv'd : More *subtle* and *thin*, if the Breath goes out by an oblong Chink, Slit or Crevice ; or more *gross*, if it go out by a round Hole. They are referr'd to the same Classes their *Primitives* were, as being near a-kin to them. I subjoin no *Aspirates* to the *half Vowels*, not that there is no Sound when the Breath breaks from him that is about to pronounce them ; but because that Sound has not yet, as far as I can discover, obtain'd any Place in the *List*, or Catalogue of Letters ; for it expresses the Lowing of an Ox, or the Humane Sigh ; that is, if that be made in the Lips, this chiefly is in the Palate or Throat.

If the Breath escape the Mouth, when we are going to pronounce the Letter (*p*), its *Aspirate* (*f*), or (*ph*), that is, the *Greek* (*φ*), the *Arabian* (*Phe*), the *Welsh* (*ff*), is form'd and pronounc'd ; nor is it of much Consequence whether the Breath gets out by a longish Chink, or by a round Hole. For tho' that Way the Sound is more *subtil* and *fine*, and this more *gross*, yet the Distinction of both is so very nice and small, that I doubt whether they in any Language are express'd by different Letters.

If the Breath break out by a Chink, when we are going to pronounce (*b*), it forms the *English* (*v*) Consonant, &c. The *Spaniard* not seldom gives the same sound to (*b*), using the Letters (*b*) and (*v*) promiscuously. The *Welsh* expresses this Sound by (*f*) (and the foregoing Sound by *ff*). The *English Saxons* either had not this Sound, or express'd it by (*f*) in Writing, for they knew nothing of the (*v*) Consonant ; and they wrote many Words with (*f*) (as the *English* did after them for some Ages) which are now written with (*v*), as much as those which still are spelt with (*f*) ; as *gif*, *Heofen*, &c. which now are writ *give*, *Heaven*, &c. The *Arabians* and *Persians* have not this Sound : And the *Turks* pronounce their *Vau* in this manner, and as a great many, the *Vau* of the *Hebrews* (which some think more properly pronounc'd as the *Arabic Waw*, or *w*). And I doubt not but the *Æolic* (*f*) had this Sound ; for since the *Greeks* had before the Character (*φ*), there was no manner of need to invent a new one to express the same Sound. Besides *Priscian* owns, that the *Latin* (*f*) had formerly the same Pronunciation, that is, the same Sound, that was afterwards given to the (*v*) Consonant, and so the Letter (*f*) past to the Sound of (*φ*) or (*ph*).

But if the Breath make its Way out through a round Hole, the *English* (*w*) is form'd and the *Arabian* (*waw*), and which Sound many give to the *Hebrew* (*vau*). But the *German* (*w*), if I mistake not, has a Sound compounded of this and the former Letter ; that is, by placing that before this ; so that the *English* wou'd spell that with *vwa*, which the *Germans* express by *wa*. This Sound is not very different from the *English* (*oo*).

(oo), the *French* (ou), and the *German* gross or fat (u) most rapidly pronounc'd. For this Reason some have thought it a Vowel, tho' it be in reality a Consonant, tho' it must be own'd, very near a-kin to a Vowel. The *Welsh* make that a Vowel, as well as this a Consonant, expressing them by the same Character (w), but when 'tis a Vowel it is accented overhead, and sounds long; in other Places 'tis a Consonant, its Sound being short; as, *Gw'ydd*, (which is two Syllables) a Goose; *gw'yr*, crooked; *gw'yr*, Men. When ever this Sound in *Latin* follows *f. q. g.* as in *suadeo, quando, lingua*, &c. most take it for a Vowel; and perhaps some, who would have it a Consonant in the *English* Words *wade, persuade, sway*, &c. and yet the Sound is the very same in both Places. But the subjoin'd Vowel in the Diphthongs or double Vowels, (au), (eu), (ou), truly pronounc'd, is no other than this very Consonant; as any Man may see by consulting the discerning *Gataker*, in his Treatise of *double Vowels*.

If the Breath more grossly goes out by the *Hole*, when we are going to pronounce the Letter (T), the *Greek* (θ) is form'd, the *Arabick* (The), &c. and the *English* (Th), in *Thigh, thin, thing, thought, throng*: The *Anglo-Saxons* formerly express'd this Sound by this Note (þ), which they call'd *Spina*, or the *Thorn*: The *Welsh* always write it with (Th).

But if the Breath on this Occasion go more *subtly* out of the Mouth by a *Chink*, that Part of the Tongue which is next to the Extremity being lifted up, that the Breath may, as it were, be flatted or thin'd, and press'd with a wider, but gross Form, the *Greek* (σ) is form'd, the *Hebrew* Samech and Sin, the *Arabick* Sin and Sad, the *Latin* and *English* (s), pronounc'd with its right Sound, that is, a *sharp, acute, or stridulous, or hissing* Sound; as in the Words, *Tes, this, us, thus, his, less, send, strong*, &c. With this Sound we also pronounce soft (c) before (e), (i) and (y); as in *Grace, Mercy, Peace, since, Principal*, &c. The *French* give sometimes (c) the same Sound when it has a Tail, as in *Garçon*.

If the Breath get out of the Mouth by a *Hole* in a grosser manner, when you are about to pronounce (D) it forms the *Arabick* Dhal, the *Hebrew* Daleth, the softer (D) of the *Spaniards*; that is, as that Letter is pronounc'd in the middle and end of Words, as *Majestad, Trinidad*, &c. The *English* write this Sound in the same manner as they do another, which we have lately nam'd; that is, with (th) in *thy, thine, this, the*, &c. The *Anglo-Saxons* writ that Sound with (þ), but this with (Ð), (ð), as is plain from their Writings, (tho' they sometimes confounded these Characters), but in following Ages the *English* express'd both Sounds by (þ), which by degrees, degenerated into the Character (p), which in very many Manuscripts perpetually begins those Words, which now

are written with (*th*). And hence sprung the Abbreviations of *the*, *that*, *thou*, by *ȝ*, *ȝ*, *ȝ*. The *Welsh* expresses the former Sound by (*th*), the latter by (*dd*), only some pretend that it is better written by (*dh*), who have not been able to alter the old *Orthography*. But we (as I have observ'd) expresses both Sounds by (*th*), but erroneously, since neither of them is a compounded Sound, but evidently simple, varying or descending almost in the same manner from the Sounds of (*d*) and (*t*); as (*f*) and (*v*) do from the Sounds of (*p*) and (*b*). I grant, that by the same Reason, that (*ph*) is written for (*f*), (*bh*), (*th*) and (*dh*), might be also written, that is in some measure, to shew the Affinity and Derivation of the Aspirate Letters, to those from whence they draw their Original. But it is evident from the following Words, that the genuine Sound compos'd of the Letters, is plainly different from that of the Aspirate Letter; as *Cob-ham*, *Chat-ham*, *Wit-ham*, *Mait-ham*, *Wad-ham*, *Wood-house*, *Shp-herd*, *Clap-ham*, *Mess-ham*, &c. And thus we find entirely other Sounds in *Oc-ham*, *Block-head*, *Hog-herd*, *Cog-hill*, *Houf-hold*, *Dis-honour*, *Mis-hap*, *dis-honest*, *dis-bearten*, *Mas-ham*, *Caus-ham*, *Wis-beart*, &c. than those which we commonly write with (*ch*), (*gh*), (*h*): But the *French*, the *Flemings*, and many others, do not at all, or extremely little, pronounce either of those Sounds which we express by (*th*); and while the *French* endeavour to pronounce it, they utter (*t*), the *Flemings* (*d*), and some others (*f*). Yet it is not hard to pronounce these genuine Sounds, if we wou'd but take a more peculiar Care of, and have a nearer Regard to their Formation. That is, all the Parts of the Formation remain the same as if we were going to pronounce (*t*) and (*d*), only we suffer the Breath to go out of our Mouths here, and not there. We must also take heed, that, for want of Attention, the Part of the Tongue next to the Extremity rise a little, and so form the Letters (*j*) and (*z*); for as (*j*) is to (*t*), so is (*z*) to (*d*), as we shall now explain.

If when you are about to pronounce (*d*), you extrude the Breath in a more subtil manner, as it were thin'd, by a Chink or Crevice, (the Part next to the Extremity of the Tongue being to that end lifted up) the *Latin* (*z*) is form'd, the *Greek* (*ζ*), the *Hebrew* *Zain*, and the *Arabian* (*ze*), which Sound the *English* expresses by their (*z*); but they, as well as the *French*, do sometimes express this Sound by (*j*), especially when it is plac'd between two Vowels, and in the end of a Word, as in *Pleasure*, *Ease*, *Laws*, &c. And when a Name or Noun, with Hard (*s*) in the last Syllable is made a Verb or Word, then this Verb or Word is pronounc'd with soft (*j*), (that is *z*); so a *House*, a *Louse*, a *Mouse*, a *Price*, *Advice*, (or *Advise*, according to some; tho', in my Opinion, the (*c*) ought to be kept in

the

the Name, as a farther Distinction of the Name from the Word or Verb) *close*, *Brass*, *Glass*, *Grass*, *Grease*, a *Fleece*, end with hard (*s*); but to *house*, to *louse*, to *mouse*, to *prize*, (tho' *Prize* with a (*z*), signifies a Purchase, a Capture of some Ship, &c. or the Reward of some Action, or to be obtain'd by some Action, &c.) to *advise*, to *close*, to *brass*, to *fleeze*, &c. are pronounc'd with soft (*s*) or (*z*). But other Letters in the like manner have an analogous Alteration. For from the Names, *Wife*, *life*, *strife*, *half*, *calf*, *safe*, *breath*, *cloth*, are pronounc'd with the harder Sounds; they are thus made Verbs or Words, to *wive*, to *live*, to *strive*, to *halve*, to *calve*, to *save*, to *breathe*, to *clothe*. The *Italians* (especially when it is doubled) express (*z*) stronger, as the *Hebrew* (*ז*), or (*tz*): thus not a few pronounce in *Latin* Words when (*t*) goes before (*i*) and another Vowel follows; as *Piazza*, *Ventia*, they pronounce *Piatza*, *Venetzia*, &c.

We may add to (*d*), or, if you please, to (*n*), two other Letters form'd in the same Seat, that is, in the Palate, viz. (*l*) and (*r*). I chuse rather to join these Letters to (*d*) and (*n*), than to the Letter (*t*), by reason of the Concussion of the *Larynx*, or Wind-pipe, and the Emission of the Breath to the Nostrils in their Pronunciation, of which the Letter (*t*), and all that are deriv'd from it, are utterly incapable.

The Letter (*l*) is form'd if when you are about to pronounce the (*d*) or (*n*), you gently send out the Breath from one or both Sides into the Mouth, and by the Turnings of the Mouth to the open Lips, with a Trembling of the Tongue. And the Sound of this Letter, if I am not deceiv'd, is the same in all Languages, as the *Hebrew* (*ל*), and the *Greek* (*λ*).

But the *Welsh* have another and stronger, tho' a kindred Sound to this, which they write with a (*ll*), to distinguish it from that of the single (*l*), by the Breath's being much more forcibly press'd into the Mouth, whence proceeds a more frothy Sound, as it were, compounded of (*θλ*). But this Sound, I think, no other Nation knows, unless perhaps the *Spaniards*.

The Letter (*r*), which is generally call'd the Dog Letter, is likewise form'd in the Palate; that is, if when you are about to pronounce (*d*) or (*n*), the Extremity of the Tongue being turn'd inward by a strong and frequent Concussion, beats the Breath, that is going out; from which Conflict that horrid or rough Sound of the (*r*) proceeds. And the Sound of this Letter is the same in all Nations, as the *Hebrew* *Resh*, and the *Greek* (*ρ*). The *Welsh* frequently subjoin (*b*) to this Letter; and their (*rb*) answers the *Greek* aspirated (*ρ'*). They tell us, that the *Americans* bordering on *New-England*, or at least a great Part of them, cannot pronounce either an (*l*) or (*r*), but substitute (*n*) in their Place; thus, for *Lobster*, they say, *Nobstan*.

If the Breath, being more strictly compress'd, breaks out more subtilly, when you are about to pronounce (*k*) or hard (*c*), it forms the *Greek* (χ), the *Arabian* (*cha*), truly pronounc'd, &c. that is by a middle Sound betwixt (*c*) and (*h*): and this Sound is very familiar to the *Germans* and *Welsh*, and they both exprefs it by (*ch*). But it is quite laid aside in *English*; for our (*ch*) is a quite different Sound, as we shall shew hereafter.

But if the Breath go out in a grosser manner, and less impress'd (by reason of the more lax Position of the Tongue, and larger Exit for the Breath) the *Latin* (*h*) is form'd; and the *Hebrew* and *Arabian* (*He*) and the *Greek* aspirate Spirit. And this Sound is common to most Nations. But the *French*, tho' they write (*h*), seldom pronounce it. The Difference between the Sound of this and that of the foregoing Letter is only this, that the Breath in the former is expell'd with a greater Force, and by a narrower Passage, as it were through a Chink, 'and is therefore nam'd the doub'le *Aspirate*) this more freely and as it were through a Hole or larger Passage.

The *Greeks*, as if it were no Letter, (because its Sound is but small) call'd it an *Aspiration*, and (at least now-a-days) set it not down in the direct Line of the Letters, but put it over the Head of a Letter: Tho' formerly they set them before the Vowels in the direct Line, but they set the (*g*) after them, (if I am not mistaken) and this makes them use (*h*) for a Note of an hundred; for what is now written *ἑκατόν*, was formerly written *ἑκατόν*. But I can see no manner of Reason why (*h*) should not be a Consonant in all other Languages; for it is by no means to be rejected from the Number of Letters, because the Sound of it is sometimes not pronounc'd by the *French* and some others; for that is no more than is common to many other Letters, especially of the *Hebrew*, (and other Oriental Tongues) which are quiescent or silent: Nor because it does not hinder the Elision of the foregoing Vowel, when another Vowel follows in the subsequent Word; for (*m*) wou'd then lie under the same Fate, and (*n*) anciently did not hinder this Contraction. But I must confess, that there is some doubt whether the *Latins*, who were such mighty Emulators of the *Greeks*, allow'd (*h*) to be a Letter or not, especially when we find the *Grammarians* so earnestly denying it with *Priscian* at the Head of them.

If when you are about to pronounce (*γ*), or the hard (*g*), the Breath being more hardly compress'd, goes out by a more subtle Chink, as I may say, or Slit, that Sound is form'd which is exprefs'd by (*gh*). The *English* seem formerly to have had this Sound in the Words *Light*, *Night*, *Right*, *Daughter*, &c. but now they only retain the Spelling, entirely omitting

ring the Sound; but the North Country People, especially the *Scots* almost retain it still, or rather substitute the Sound of (*b*) in its room. The *Irish* in their (*gh*) have exactly this Sound, as in *Lagh*, a Lake, &c. It differs from the *German* (*ch*) as (*g*) does from (*c*), that is by the Direction of the Breath to the Nostrils, which neither (*c*) nor (*ch*) can do. But the *Germans* generally write by (*ch*) those very Words which the *English* write with (*gh*), for their *Spacht*, *recht*, *liecht*, *sechten*, *rochter*, answer our *Night*, *right*, *light*, *fight*, *daughter*; and there are many more Words of the same kind. The *Latins*, *Greeks*, *Hebrews*, and *Arabians*, knew nothing of this Sound. The *Persians* pronounce their *Ghaf* with this Sound; which is distinguish'd from the *Arabic Kef* by three Points over it.

But if the Breath go out more freely, and as it were through a more large Hole, the *English* (*y*) Consonant is form'd; the *German* (*j*) Consonant, the *Arabian* (*ye*), which Sound many contend belongs to the *Hebrew* (*jod*). For this Sound is very near a-kin to that of the Vowel (*i*) slender, most rapidly pronounc'd. The Diphthongs (as they are call'd) *ai*, *ei*, *oi*, or *ay*, *ey*, *oy*, are promiscuously written by (*i*) or (*y*), especially by the *English* and the *French*. (*Y*) is not only put for (*i*) at the end of Words, but in the middle, when (*i*) follows the Sound of (*i*); as, *dying*, *lying*, &c. the *Anglo-Saxons*, and after them the *English* for many Ages always put a Point over (*y*) when it was us'd for the Vowel (*i*) thus, (*y*).

But it is manifest, that there is a great Affinity between this Letter and (*g*) and (*gh*) from those Words, which are now written by (*gh*), as *light*, *might*, *thought*, &c. being in the old Manuscripts written with (*y*), in the same Character, as *yet*, *yonder*, &c. For they had a threefold Figure, one (*ȝ*), which we now express by (*th*), as we have already observ'd; another which was us'd for (*i*) Vowel, and differing from the former only by the Point over it; and a third (*ȝ*) which was always put for (*y*) Consonant, and which was found in those Words which we now spell with (*gh*): But the Library-keepers of latter Times, ignorant of the Matter, have by a very gross Error substituted in the room of it the Character of the Letter (*z*), when they made those monstrous Words *thouzt*, *souzt*, &c. for *thought*, *sought*, &c. or rather for *thouyt*, *souyt*, &c. (as they were then us'd to be written by (*y*) Consonant), as we may find them in the Impressions of *Chaucer*, and other of the old Poets. I must also add, that not a few Words, which we now spell with (*y*), the old *Saxons*, (and now most commonly the *Germans*) wrote with (*g*), for our Words *Slay*, *sayl*, *say*, *day*, *rain*, and many more, are partly by the *Anglo-Saxons*, and partly by the *Germans* written *Schlagen*, *Se- gel*, *seger*, *sag*, *tag*, *regen*. And on the contrary many Words which

which are now written with (g), were formerly written with (y), as *again*, *against*, *given*, &c. were anciently written *ayen*, *ayenst*, *yeoven*, &c.

Thus I have run through all the simple Sounds that I know, and have given Rules for their several Formations, and distributed them into their several Families and Classes; and as I have of the Vowels, so shall I here of the Consonants, give you a Plan, which your Eye may view all at once.

Consonants,	Labial or Lip	Mute - - - P	F	F	
		Half Mute - B	V	W	
		Half Vowels M	a Lowing		
	Palatine or Palate	Mute - - - T	S	TH	L. R.
		Half Mute - D	Z	DH	
		Half Vowel N	a Sigh		
	Guttural or Throat	Mute - - - C	CH	H	
		Half Mute - G	GH	Y	
		Half Vowel ŋ	a Sigh		

more subtil,
more gross,
-pi-
-sawa

As I have said something of the Compound Sounds of the Vowels, I shall add a Word or two here of the Compound Consonants; The *English* (j) Consonant, or soft (g), or (dg), are compounded of (d) and (y), as is plain from *far*, *joy*, *gentle*, *lodging*, which sound *Dyar*, *dyoy*, *dyentle*, *lodying*, &c. the *Arabian* Gjien (which Letter, tho' it descend from the Hebrew *Gimel*, retains not its Sound) and the *Italian* Gi.

The *French* (j) Consonant and soft (g) is compounded of the Consonants (zy); for their *Je*, *J*; *age*, *aye*, &c. are *Zye*, *a-zye*, &c. the *Persians* express this Sound by their *Zye*; which is distinguish'd from the *Arabian* Ze by having three Points over it.

The *German* (j) Consonant is plainly a simple Sound, that is, as I have said, the same with the *English* (y).

The *English* (sh), the *French* (ch), the *German* (sch), the *Hebrew* and *Arabic* (shin) sound (sy), for the *French* *Chambre*, the *English* *same*, and the *German* *Scham*, sound *Syambre*, *syam*,

ſyam. The *Welſh* expreſs this Sound by (*ſ*), wherefore with them, with a Note of Production over the following Vowel; *Sion*, (*John*), is a *Monosyllable*, but *Sion* (*Mount Sion*) a Word of two Syllables.

The *Engliſh* (*ch*) or (*tch*) ſounds (*ty*), for *Orchard*, *Riches*, &c. ſound *Ort-yard*, *Rit-yes*, &c. The *Italians* pronounce their (*c*) thus before (*e*) and (*i*). The *Persians*, to expreſs this Sound, beſides the *Arabic* Alphabet, make uſe of their (*che*), which by having three Points beneath it, is diſtinguiſh'd from the *Arabie Gjim*. If before the *Engliſh* Word *yew*, you feverally put *d*, *t*, *f*, &c. it will be made *dyew*, *tyew*, *fyew*, *zyew*, which is the *Engliſh* *Jew*, *chew*, *ſhew*, and the *French* *Jeu*, *Play*.

The (*X*) of the *Latins*, and almoſt all other Languages, and the *Greek* (*Ξ*), is compos'd of (*cf*), (*κσ*). This Letter is not known to the *Hebrews* nor the *Oriental Tongues*; but in the room of it they write thoſe ſimple Letters of which it is compos'd; which the *Germans* likewise often do, for their *Ochs*, *wachs*, *ſechs*, *ſechſt*, &c. are the *Engliſh* *Ox*, *wax*, *ſix*, *ſixt*; the *Welſh* always write this with (*cf*).

The *Latin* (*k*) was anciently put for (*ca*), and they promiſcuouſly wrote *Calendæ*, and *Kalendæ*; but it now generally has the ſame ſimple Sound which the *Greek* (*κ*), whence it is deriv'd, or the *Latin* (*c*), and it wou'd be plainly a ſuperfluous Letter if (*c*) always retain'd its genuine Sound; and therefore the *Welſh*, who'e (*c*) has always one conſtant Sound, have no ſuch Letter, as well as ſome other Nations.

The *Latin* (*q*) of old, put for (*cu*), or rather (*cw*), which has always (*u*) after it, has the very ſame Sound with (*c*) or (*k*) and is a ſuperfluous Letter. The *Welſh* have it not, but always put for (*q*), (*cw*), or (*chw*). And the *Anglo-Saxons* wrote *Cþen* (that is *Cwen*) for *Queen*.

The *Engliſh* (*wh*) is pronounc'd perfectly (*hw*), and the *Anglo-Saxons* us'd to place them ſo, and I cannot tell how the ſucceeding *Engliſh* came to invert the Poſition, and ſet the (*w*) before the (*h*).

But this is worthy our Obſervation, That the Conſonants (*y*) and (*w*), tho' it be not minded, moſt commonly are ſubjoin'd to kindred Conſonants before kindred Vowels; that is, (*y*) is often ſubjoin'd to the guttural Conſonants (*c*) (*g*), when a Palatine Vowel follows; for *can*, *get*, *begin*, &c. ſound as if they were written *cyau*, *gyet*, *begyin*, &c. for the Tongue can ſcarce paſs from theſe guttural Conſonants, to form the Palatine Vowels, but it muſt pronounce (*y*). But it is not ſo before the other Vowels, as in *call*, *gall*, *go*, *gun*, *goſe*, *come*, &c. (*W*) is ſometimes ſubjoin'd to the Labial or Lip Conſonants (*p*) and (*b*), eſpecially before open (*o*), as *Por*, *Boy*, *boil*, &c. which are ſounded as if ſpelt thus, *Pwor*, *Bwoy*, *bwoil*, &c. but this is not always done, nor by all Men.

We have Page 2. consider'd Letters, as the Signs of Sounds, but have not yet examin'd the *Analogy* they bear to the Sounds they represent. We have already said, that *Sounds* are taken for the Signs of our Thoughts, and that Men invented certain Figures, to be the Signs of those *Sounds*. But whereas these Figures or Characters, in their first Institution, signifie immediately only the *Sounds*; yet Men often carry'd their Thoughts of the Characters, to the very *Things* which the *Sounds* signify'd; whence it comes to pass, that the Characters may be consider'd two Ways, *viz.* either as they simply signify the *Sound*, or as they assist us in conceiving that, which is signify'd by the *Sound*.

Four things are necessary to give them their Perfection in the first State.

(1.) That every Figure or Character mark or denote some *Sound*: That is to say, That no Character be set down in any Word, but what is pronounc'd.

(2.) That every *Sound*, which is express'd in the Pronunciation, be mark'd with some Figure: That is to say, That we pronounce nothing but what is Written.

(3.) That every Figure mark only one simple, or compound Sound.

(4.) That one and the same *Sound*, be not mark'd by more Figures, than one.

But considering the Character in the second Manner, that is to say, As they help us in the Conception of those Things, which the *Sounds* signify; we find sometimes, that it is for the Better, that the foregoing Rules are not always observ'd, especially the first, and the last.

Because first, it often happens in those Languages, which are deriv'd from Others, that there are certain Letters, which are not pronounc'd, and which for that Reason, are of no manner of use to the *Sound*; but are yet useful in helping us to understand, that which the Words signify. As for Example in the *French* Words, *Champs*, *Temps*, and *Chants*; the (p) and the (t) are not pronounc'd, which are of use to the Signification, because by them we that find, the first comes from *Campus*, and *Tempus*, the later from *Cantus*.

In *Hebrew* it self there are Words, which differ only by one ending in *Aleph*, and the other in *He*, which are not pronounc'd, as *פחד*, which signifies to *fear or dread*, and *פחית* to *throw, sling, cast*, &c. Hence 'tis plain that this Abuse of Words, as 'tis call'd, is not without its Benefit to the Language.

The

The difference between the *Capitals* and *Small Letters*, may seem to some a Contradiction to the fourth Rule, that *one and same Sound, be not mark'd with more than one Figure*: And for this Reason, they urge that the Ancients, as well as the present *Hebrew*, had none of this difference, and that the *Greeks* and *Romans*, for a long time made use of only Capital Letters in their Writing. But this Distinction is of great Advantage, and Beauty in mingling with a pleasing Variety the Capitals, and Small Letters, in the beginning of Periods, proper Names; and to distinguish *Names* from *Words of Affirmation*, and all other Parts of Speech.

Besides this Objection will hold against the Difference of Hands, or Figures of Writing or Printing, as the *Roman*, *Italic*, *German*, &c. in the Impression of this very Book, or any other Language, Ancient, or Modern, which is very usefully employ'd in the Distinction, either of certain Words, or certain Discourses, and Sentences, which conveys the Force and Energy intended by the Author, to the Reader, and does not at all change the Pronunciation.

Tho' what I have said be sufficient to show, that the use of Letters which are not pronounc'd, is not so great an Imperfection as generally imagin'd, at least in those Instances, and Particulars of Words deduc'd from other Languages; yet it must be allow'd, that there are too many crept in by a Corruption, which has spread it self through several Languages. Thus it must be confess'd, that it is a certain Abuse to give the Sound of (*s*) to (*c*), before an (*e*) and (*i*), and of pronouncing (*g*) before the same Vowels, otherwise than before the others, of having soften'd the (*s*) between two Vowels; and of giving the (*t*) the Sound of (*s*) before (*i*), follow'd by another Vowel, as, *Gratia*, *Action*, *Diffion*, &c.

Some People have imagin'd, that they cou'd Correct this Fault in the Vulgar Tongues, by inventing new Characters, as Mr. *Lodwick* has done in his universal *Alphabet*, and *Ramus*, in his *Grammar* of the *French* Tongue, by retrenching every Letter that was not pronounc'd, and Writing every Sound by that Letter, to which the Sound to be express'd was proper, as by placing an (*s*) before (*i*) and (*e*) and not a (*c*) and the like: But he, and all others of his Mind ought to Consider, that besides the Disadvantage this wou'd be to the Vulgar Tongues, for the Reasons urg'd before, they wou'd attempt an Impossibility; and they little think how Difficult a thing it is to change, and bring the People of a whole Nation to the change of a Character they have been us'd to, time out of Mind; and the Emperour *Claudius*, found himself disappointed in an Attempt of this Nature, and was fain to lay aside his Design of introducing a Character he had prepar'd.

All that can be done in this particular, is to retrench by Degrees all those Letters which are of no Use, either to the Pronunciation, or the Sense, or Analogy of Languages, as the *French*, and we have begun to do; and to preserve those, that are useful, and to set some certain small Marks to distinguish them from those, which are pronounc'd, or which may intimate to us the several Pronunciations of the same Letter. But even this labours under a Difficulty not to be remov'd but by Degrees, and in many Years; for the altering any of the present, or adding any new Characters at once, wou'd be of no manner of Use, while all the chief Books of the Language are without these Marks or Alterations, and so many People must be oblig'd to learn their *Alphabet* over again, or be puzzl'd to read what wou'd then be Written or Printed. And indeed the Rules we have given in these Cases; will, I persuade my self be of more Use, than all these Projects for directing the Learner. Yet to omit nothing that has been offer'd with any Probability; I shall add the Method of a *French* Author, to this End: a Point above or below will serve for the first Case, and when (*c*) is pronounc'd like (*s*), it may have a Tail added; and when the (*g*) is pronounc'd like an (*j*) Consonant, its Tail need not be quite clos'd:

The End of the First Part.

PART

PART II.

CHAP. IV. OF SYLLABLES.

(1.) **A** Syllable is a compleat Sound utter'd in one Breath, which sometimes consists of one Vowel, or Double Vowel, sometimes of one Vowel, or Double-Vowel join'd to one or more Consonants not exceeding seven in Number.

By this Definition it is plain that one single Vowel, may compose a Syllable; as the first Syllables in the following Words, *A-braham*, *E-ternal*, *I-very*, *O-rient*, *U-nity*. But no Number of Consonants can be sounded without a Vowel, for tho' after the *Mutes* and *Liquids*; (*bl*), (*cr*), in *Table*, and *Acre*, the (*e*) be *Quiescent*, or at least *Obscure*; yet that Sound which is express'd by those Consonants, is deriv'd from that (*e*), by which -making a sort of Sound, I think (*l*) and (*cr*) are not just Exceptions made to this Rule, for from *Verification* it is plain

(1.) The Word Syllable is deriv'd from the *Latin Syllaba*, and that from the *Greek* Word συλλαβή, from συλλαμβάνειν which is to comprehend; so that *Syllaba*, in the Latitude of the Term, may be taken for any Comprehension or Connection in general, but in a *Grammatical* Sense, only for a Connection of Letters in one Sound. *Scaliger* has defin'd a Syllable to be an Element under one Accent, that is what can be pronounc'd at once; *Priscian* more plainly has it Comprehensio

plain that *Table* is compos'd of a long and a short Syllable. As many *Vowels*, or *Double-Vowels* as are found in any Word, of so many Syllables is that Word compos'd, except any of the *Vowels* be *silent* or *quiescent*, as the final (*e*) and some *Vowels*, which make the improper *Double-Vowels*, the Rules of which have been already given, in the First Part, treating of Letters; and the (*e*) which is added to some Syllables in the middle of Words, as the (*e*) in *Advancement*, and *Rudeſby*, which serve only to lengthen the foregoing *Vowel*. Except likewise Words ending in (*es*), and no (*s*) coming before (*e*), as *Names*, *Tades*, &c. but if (*s*), or the Sound of (*s*) comes before (*es*), it is another Syllable, as *Horses*, *Aſſes*, &c. *Faces*, *Races*, *Pages*, *Prizes*: and when (*u*) follows (*g*) or (*q*), as in *quart*, *Guide*, *Guilt*, &c. and when (*e*) is follow'd by (*n*), as in *even*, *Heaven*, &c. but when this (*e*) is generally left out; they become one Syllable every where.

(2.) As there are but eight Letters in any Syllable, so has no Word above seven or eight Syllables (and
few

Penſio Literarum, &c. a *Comprehension of Letters falling under one Accent*, and produc'd by one Motion of breathing. Yet this has been rejected by some *Grammarians*, as imperfect, excluding all Syllables of one Letter: Another has defin'd it thus, A SYLLABLE is a *literal or articulate Voice of an individual Sound*; for every Syllable muſt fall under the ſame Accent, for as many *Vowels* as may occur in a Word, to be produc'd under divers Accents, or with ſeveral Motions of the breathing ſo many Syllables; and on the contrary, tho' there be ſeveral *Vowels* if they are pronounc'd under one Accent, and with one Breathing, they make but one Syllable.

In every Word, the ſcore, there are as many Syllables, as there are vocal Sounds, and vocal Sounds are *Vowels* ſimple or compound, and each of theſe in its Formation, requires a diſtinct Motion of the Pectoral Muſcles. Thus, *a, a, a*, make three Syllables form'd by ſo many Motions, diſtinguiſh'd by ſmall Stops betwixt each Expiration or Breathing, whereas one (*a*) of the ſame length is form'd but by one.

(2.) In *Hebrew*, all the Syllables begin with a Conſonant, allowing *Aleph* to be one, and have never more, than two begin,
and

few in *English* so many) as *Re-con ci-li-a-ti-on*, *In-com-pre-ben-si bi-li-ty*.

To divide Syllables justly in Writing, especially when part of a Word is written in one Line, and part in another, this is a general Rule.

When a single Consonant comes between two Vowels, or between a Vowel, and Double-Vowel, it must in the dividing Syllables be joyn'd to the later.

Except when (*x*) or (*p*) comes between two Vowels; for they are joyn'd to the first, as in *Ex-ample*, *Oxen*, *up-on*, except *Su-pine*.

Except Compounds, where each Word compounding, retains its proper Letters; as *un-arm'd*, *un-usual*, *in-ure*, *ad-orn*, *with-out*, *with-in*, *Safe-ty*, *Love-ly*, *Name-less*, &c.

When a Word receives an additional Termination, or ending; as (*ed*) *Wing-ed*; (*edst*) *Deliver-edst*; (*eth*) *Deliver-eth*; (for which *Delivers* is now written, and the former ending intirely rejected) (*est*) *deliver-est*; (*ing*) *Deliver-ing*; (*er*) *Deliver-er*; (*ance*) *Deliver-ance*.

When two Consonants come between two Vowels, if they be such as can begin a Word, they both go to the latter Vowel; but if they cannot begin a Word, they must be parted, one joining the first Vowel, and the other the latter.

To make this the plainer, I shall here enumerate the Double Consonants, that can begin Words; which you may easily know by putting (*e*), or any other Vowel behind them, and if they naturally and easily fall into one articulate Sound, they can begin a Word; if not, they must be parted into distinct Syllables. All these Double Consonants are Made by (*l*) or (*r*), as (*bl*) in *Bleed*, *blameable*; (*cl*) as *clear*, *en-cline*; (*fl*) *Fleet*, *Reflect*; (*gl*) *Glory*, *Glour*,
G
Glove;

Glove ; parted in *Ug-ly* : (pl) as *compleat, complying, Place* ; (sl) *slight, sloth, Sloven, &c.*

Or with (r), as (Br) ; *Brace, Brouz, Sobriety* ; (r) *creap, croud, cross, &c.* (Dr) *Dry, drub, Dream* ; (fr) *Frisk, Frost, Re-fractary* ; (gr) *green, Grass, Grooz, Ground, egregious* : (Pr) *Prince, Primitive, Prerogative* ; (tr) *Treason, Trust, entreat* ; (wr) *Wrath, bewray, Wrinkle, &c.*

Some begin with other Consonants, as (ch) *change, Exchequer, choese, &c.* (dw) *Dwarfe, dwell, dwindle* ; (gn), as *gnaw, gnat, &c.* (kn) *Knave, Knowledge, &c.* (qu) *Queen, Question, &c.* (sh) *she, Shield, shut, but by the Rule of Compounds, parted in Dis-bearten, Mis-hap, &c.* for in Compounds, each Word or Particle of the Composition, keeps its own Letters ; (sm) *smell, besmear, smugle, smooth, &c.* (sn) *Snare, Snuff, sneak, &c.* (sp) *spill, spoil, speak, &c.* (st) *still, stole, bestride, &c.* (sw) *sweet, Swine, forswear, &c.* (th) *these, Thief, Thirst, Thought, &c.* (tw) *twain, two, between, &c.* (wh) *Wheel, who, what, &c.*

Some Words begin with three Consonants ; as (sch) *Scheme, School, Scholar, &c.* (scr) *Screen, Scrowl, de scribe* ; (shr) *shrine, shrew, &c.* (spl) *Spleen, split* ; (squ) *squeak, squall, Square* ; (spr) *spread, sprinkle, sprout* ; (str) *strange, Street, Strammel, strut, &c.* (thr) *three, threaten, thrust, Throat, Thrift, &c.* (thw) *thwart, thwack.* In short, all this Rule is compriz'd, that a Mute and a Liquid following one another, go together with the last Vowel, but all double Consonants in the Middle ; besides are divided.

To this, as well as the former Rules, this exception holds, that Compounds, keep each its Part, as has been observ'd ; and additional Endings, are distinct Syllables.

But such Consonants as cannot begin a Word, can never begin a Syllable, and must therefore be parted

ed in the Division of Syllables; as in *sel-dom*, for (*ld*) can't begin a Word; (*lt*) in *Mul tiply*, *Trumpet*, *ar dent*, *Can did*, *ac cord*, *swag ger*, &c.

When three or more Consonants meet in the Middle of a Word, that Word is generally a Compound, and therefore each keeping its own: generally the first Consonant, goes to the first Vowel, and the other to the latter, as in *Con tract*, *In struction*, &c.

If two Vowels come together, and both fully founded, they must be divided, and make two Syllables, as *Re enter*, *Mutual*, &c.

The following Observations relating to Syllables, or to the Pronunciation of Letters, as they are plac'd in Syllables, and not singly by themselves, I thought more proper for this place, than were they have been plac'd by Others, for to talk of the Pronunciation of Syllables, before the Learner knows what a Syllable is, seems something Preposterous.

The Sound of (*shal*), in Words of more Syllables, than one, is Written in some by (*ti*) before (*al*), as *Credential*, *Equinoctial*, *Essential*, *Nuptial*, *Impartial*, &c. Some others write (*ci*), before (*al*), as *Artificial*, *Beneficial*, *Judicial*, *Prejudicial*, &c. and the Reason is, that the Primitive Words from whence these are deriv'd, end in (*ce*), as *Artifice*, *Benefice*, *Prejudice*, &c. or from the Latin Words, in which as (*t*), or (*c*) is us'd, it continues in *English*, as *Judicial*, from *Judicialis*, &c.

The Sound of (*shan*), must be written (*cian*), as *Arithmetician*, *Grecian*, *Logician*, *Magician*, &c from *Arithmetic*, *Grece*, *Logic*, and *Magic*; and so all others from the (*c*) in *Latin*, except *Ocean*, *Precisian*, *Tertian*, *Egyptian*, *Asian*, &c.

The Sound of (*shate*) is express'd by (*ti*), before (*ate*), in *Gratiate*, *expatiate*, *negotiate*, *vitiare*, &c. except *emaciate*, *Associate*, *Nauseate*.

The Sound of (*shent*); is written by (*cient*), in

Ancient, Proficient, &c. (tient), in Patient, Impatient, &c. and (scient), in Omniscient, &c.

The Sound of *zhin*, or *shin* in the End of Words, must be written (*tion*), with (*t*), except *Allusion*, *Animadversion*, *Ascension*, *Asperision*, *Aversion*, *Circumcision*, *Collision*, *Collusion*, *Comprehension*, *Compulsion*, *Conclusion*, *Condescension*, *Confusion*, *Contusion*, *Convulsion*; *Decision*, *Decursion*, *Delusion*, *Decision*, *Diffusion*, *Dimersion*, *Discursion*, *Dispansion*, *Dispersion*, *Dissension*, *Distension*, *Dissuasion*, *Diversion*, *Division*, *Dirulsion*; *Effusion*, *Emulsion*, *Erosion*, *Evasion*, *Eversion*, *Excision*, *Exclusion*, *Excursion*, *Expansion*, *Expleision*, *Expulsion*, *Extension*, *Extrusion*; *Illusion*, *Immersion*, *Incision*, *Inclusion*, *Incurision*, *Inhesion*, *Inspersion*, *Introversion*, *Intrusion*, *Invasion*, *Irrision*; *Mansion*; *Occasion*, *Occision*, *Occlusion*; *Pension*, *Persuasion*, *Provision*; *Reprehension*, *Reversion*, *Revulsion*; *Sponision*, *Suffusion*; *Version*: To these add the following Words in (*ssion*), as *Admission*; *Commission*, *Compassion*, *Compression*, *Concession*, *Concussion*, *Confession*; *Decepcion*, *Depression*, *Dismission*; *Expression*; *Impression*, *Intercession*; *Mission*; *Omission*, *Oppression*; *Passion*, *Percussion*, *Permission*, *Procession*, *Profession*, *Progression*; *Secepcion*, *Session*, *Succession*.

The following Words written (*sition*), tho' most of the like Sound, are spelt (*tion*), as *Petition*; *Acquisition*, *Composition*; *Deposition*, *Disposition*, *Disquisition*; *Expition*; *Inquisition*, *Interposition*; *Position*; *Transition*, *Transposition*. Thus much for Syllables. (3.)

PART

and two e d a Syllable, and a Syllable has never more than one Vowel.

(3.) At the End of this short Part of my Division, I shall lay down a new Method of learning to Read in all Languages, as I find

find it in a *French* Author, and which perhaps an ingenious School-Master, may improve to the Advantage of his Scholars : To which I shall add, what Mr. *Lodwick*, our own Countryman, has advanc'd on the same Head.

This Method, says my Author, regards chiefly those, who cannot Read : It is certain, that the Learner finds no great difficulty in learning the Letters themselves, but the hardest Labour and Pains they go through, is in joining the Letters together in Syllables. For every Letter having its Name, which is pronounc'd differently by it self, from what is in Conjunction with other Letters; for example, if you teach a Child to pronounce *Fry* in a Syllable, you first make him pronounce *ef*, *er*, *y*; which must perfectly confound him, when he comes to joyn these three Sounds together, out of them, to form the Sound of the Syllable *Fry*.

The same Observation is made by Mr. *Lodwick*; as the present *Alphabets*, says he, are imperfect, so are also the *Primers*, or first *Books*, wherein Children are taught to Spell and Read. First, In not having a perfect *Alphabet*. And Secondly, In not being digested in such a Method, as is fit and proper to teach them, as they ought to be taught. For the usual Way of teaching to Spell, is to Dismember every Syllable (of more than one Letter) into many *Syllables*, by expressing every Letter a-part, and *Syllabically*; and the Consonants with such a Vowel, as they are ordinarily nam'd with, and then requiring them to join all these Syllables into one Word.

But how preposterous this Method is, one Instance for all will manifest : Suppose the Monosyllable *Brand*, to be spell'd, they will teach them thus to Dismember it; *Bee*, *er*, *a*, *en*, *dee*, and then require them to join these into one Syllable, which 'tis impossible for them to do, and they must express this one Syllable, by five Syllables, which was not design'd; whereas they shou'd teach them to express every Syllable entire at first Sight, without Dismembering it; and to do this, they must proceed Gradually: first beginning with the most simple Syllables, and so by Degrees, proceeding to the more difficult, and compounded, till they can readily pronounce a whole Syllable at first Sight, even the most difficult that are. To that end let all the *Primers* be thus contriv'd; at the Top of the Leaf, let all the Vowels be plac'd singly in Order, as they follow in one Rank, and the same place Syllables: 1st, Of one Vowel, and one Consonant following it, throughout all the Variations; then of one Consonant, and one Vowel following that. 2^{dly}, Of two Consonants before, and one Vowel following throughout the Variations. 3^{dly}, Of one Vowel, and three or four Consonants following; and of three Consonants going before, and one Vowel following. 4^{thly}, Of one, two, and three Consonants going before a Vowel; and one, two, three, or four Consonants follow-

ing. 5thly, Of some Syllables with Diphthongs, and Triphthongs for Example :

a. e. i. o. u, &c.
ab. eb. ib. ob. ub, &c.
ad. ed. id. od. ud, &c.
ba. be. bi. bo. bu, &c.
ald. eld. ild. old. uld, &c.
dra. dre. dri. dro. dru, &c.
Balm. belm. bilm. belm. bulm, &c.

After this, place a Number of Words of *two, three, or four Syllables*, from the more easy, to the more difficult Expressions, without Heed to their Significations; tho' in my Opinion, if there cou'd be some Order and Connections in their Signification, it would help the Memory : Further, let there follow some Words of several Syllables, with the Accent variously plac'd, as on the *first, second, and third, &c.*

Thus far Mr. Lodwick, who proceeds farther, but that relating too much to his Universal Alphabet, can not have a place here.

The End of the Second Part.

PART

PART III.

Of WORDS. (a)

INTRODUCTION.

WE come now from mere Sounds, to (b) Words, which convey something to the Understanding. For by these we are able to express our Thoughts, or Sentiments of all, that we see, feel, hear, taste, touch, or understand. All Knowledge indeed, draws its Original from the Senses, and our *Perception, Judgment, and Reasoning*; under which the several Classes, or Orders of Words are rang'd, proceed from these Notices of Things,

(a) It may here be proper to Explain what we mean by a Word, which I think may be thus defin'd: *A distinct articulate Sound, which Men have made the audible Sign of some one of their Thoughts.* Or if we rather take it from Words, as Written and Spoken, we may define it thus: *Words are distinct articulate Sounds, implying by common Consent, some Thoughts or Operations of the Mind, express'd by some certain Marks, Figures, or Characters agreed on by Men, as the visible Signs of those Sounds and Thoughts.*

This last Definition includes Words in both Senses, that is both as Spoken, and Written.

(b) Man being a Conversible Animal, and form'd for Society; there was a Necessity of some Way, or Means of conveying the Mind, or Thoughts of one Man to another; which tho' it might be in some Measure, done by the Eyes, Hands, Fingers, Motions, and Gesticulations of the Body, &c. as in the

Things, and Beings, and their Relations to each other, and have no other Source : By these we know, that there are Things, that these Things have certain Qualitys, Beings, Actions, or Passions, &c. whence it seems pretty Plain, that the Words, which are to express our Sentiments of these Things, must bear some Proportion and Likeness to the Things they are to Express. Being therefore in Conversation to express, or signify all the Objects of our Senses, and the mental, or intellectual Deductions from them. Words are naturally to that End, to be divided into four Original Classes or Orders, *i. e.* Things, or rather the Names of Things; the Qualities of those Things, the Circumstances, Actions, Passions, and Beings of Things; with their Relations, Regards, and Connections to, and with each other in Sentences.

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the Pantomimes of the Ancients, and the Mutes of the Seraglio, &c. yet those being more Imperfect, as well as more Troublesome, and Tedious, Nature, which always chooses the Easiest, and most efficacious Way, directs Mankind to impart the Sentiments of his Mind, rather by the Voice, and the Motions of the Tongue, which are more easy in the several Variations of Sounds, than any other Way. For this Reason, Men have distinguish'd every Modification of the Voice, by a particular Letter, (of which we have already discours'd at large, both in the Text, and the Notes); and tho' these Letters are not many in Number, yet are they by their various Conjunctions, sufficient for all the Languages, that ever were, or ever can be in the Universe. They are indeed but twenty Six in our Tongue, and yet they be so variously dispos'd, as to make more than five Hundred and seventy Six several Words of two Letters; and twenty Six times as many Words may be form'd of three Letters: that is to say, 15006, and twenty Six times as many more, may be made of four several Letters, that is 900036, and so on in Proportion. From this manifold Generation of Words, from the various Combinations of Letters, we may Judge of their vast Variety, as being indeed not much less than Infinite.

Q. 11

According to this, there are four Parts of Speech, or four Heads, to which every Word in all Languages may be reduc'd.

The four Parts of Speech.

(c) NAMES. } } WORDS of AFFIRMATION.
QUALITIES } } The MANNERS of WORDS.

CH A P.

(*) It is true, that some have endeavour'd to reduce all Words to three Classes, which we shall consider in our Notes; but others vainly boast, or pretend to contract them yet closer into two, either Ignorant of the Operations of the Mind, which they were invented to express, and which can never be brought into that Compass, as will be plain from what follows; or for want of Considering what they say; or to be thought Men of wonderful Penetration by ignorant Hearers. Those Gentlemen, who have with great Clearness of Reason, propos'd them under three Heads, have however told us, that some Philosophers, have thought themselves oblig'd to add a fourth distinct, from the other three, as will appear from the Sequel.

Words having something Corporeal, and something Spiritual in them; we may say, they consist of Soul and Body; the Ideas of the Mind, when they command the Organs of the Voice, to form such Sounds, which are the audible Signs of those *Ideas*, are the Souls of Words; but the Sounds form'd by the Organs of the Voice, are the material Part, and may be call'd the *Body of Words*.

We shall therefore, here consider them, as they are abstracted from Sound, in their Relation to the Mind of Man, and in which we have the Advantage of all other Creatures, and a very strong Proof of our Reason Superiour to them; that is by the Use we make of *Words*, to convey our Thoughts to each Other, and that surprizing Invention of combining six and twenty Sounds, in so Multiplicious a Manner, as I have said; by which we discover the Variety of our Thoughts, and all our Sentiments on all manner of Subjects, tho' there be no real or natural Likeness betwixt the Words, and Operations of the Soul of Man; but only Signs by Compact, and Agreement to signify our Thoughts.

Words therefore, being (as is said) invented to express our Thoughts it follows, that we cannot perfectly discover the different

different Sorts, and Significations of Words without, first considering what passes in our Minds.

It is agreed by all Philosophers, that there are three Operations of the Mind, *viz.* *Perception*, *Judgment*, and *Reasoning*. *PERCEPTION* is the simple Apprehension of any Thing, or Quality of a Thing, whether purely *Intellectual*, as when I simply think of the *Being*, *Eternity*, and *Decree of God*; or *Corporeal*, and *Material*, as a *Square*, a *Circle*, a *Horse*, a *Dog*.

JUDGMENT affirms that the Thing we *perceive*, is so, or not so, as having the Ideas of the *Earth* and *Roundness*, I affirm that the *Earth* is round.

By *REASONING*, we draw Consequences to evince the Truth, or Fallacy of a contested Proposition, by comparing it with one or more incontestable Propositions; or in short from two Judgments, to infer a third, as when we have judg'd that *Virtue* is Praise-worthy, and that *Patience* is a Virtue, we infer and conclude that *Patience* is Praise-worthy.

Hence we may easily observe, that this *third* Operation of the Mind, is but an Extension of the *second*. It will therefore be sufficient for our present Subject, to consider the first two, or what of the first is contain'd in the second; for if we seriously attend what passes in our Mind, we shall find, that we very rarely consider the simple Perception of Things, without affirming something or other of it, which is the Judgment.

This Judgment we make of Things, as when we say the *Earth* is round, is call'd a *Proposition*; and therefore every Proposition naturally includes two *Terms*, one call'd the *Subject*, which is the Thing, of which the *Affirmation* is, as the *Earth*; and the other is call'd the *Attribute*, which is the Thing, that is affirm'd of the *Subject*, as *round*; and then, *is*, which is the Connection betwixt these two *Terms*.

But it is easy to perceive, that these two *Terms*, do properly belong to the first Operation of the Mind, because that is what we *conceive*, and is the Objects of our Thoughts; and that the Connection belongs to the *second*, which may be properly call'd the Action of the *Mind*, and the Manner in which we think.

And thus the greatest Distinction of that which passes in our Mind, is to signify, that we may consider the Objects of our Thoughts, and the Form and Manner of them, of which the chief is the *Judgment*. But we must besides refer thither the *Conjunctions*, *Disjunctions*, and other the like Operations of the Mind, as well, as all the other Motions of the Soul, as *Desires*, *Commands*, *Interrogations*, &c.

From hence it follows, that Men wanting Signs to express what passes in the Mind, the most general Distinction of Words, must be of those, which signify the Objects, and

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Manners of our Thoughts, tho' it frequently happens, that they do not signify the Manner alone, but in Conjunction with the Objects, as we shall soon Demonstrate; having already shown that the Knowledge of what passes in the Mind, is necessary for the understanding the Principles of *Grammar*.

The Words of the first Class, are those which we call *Names*, *Personal Names*; *QUALITIES* deriv'd from *Words of Affirmation*, or *Verbs* (call'd in the *Latin* Participles), *Fore-plac'd Words*, (or *Prepositions*), and *added Words*, (or *Adverbs*). Those of the second, are *Words of Affirmation*, (or *Verbs*) *Joining Words*, (or *Conjunctions*) and *Interjections*, as the old *Grammarians* call'd them Absurdly, distinguishing them into a peculiar Part of Speech, which are plainly only *added Words of Passion*; which all derive themselves by a necessary Consequence, from the natural Manner of expressing our Thoughts.

CHAP. V.

Of NAMES. (d)

(c) **N**AMES, (as the Word imports), express the things themselves, and convey some certain Idea, or Image to the Mind, that wants not any other Word to make it the Object of the Understanding: for

(a) The Words that signify the simple Objects of our Thoughts, are in all Languages, but *English*, call'd NAMES; but our first Formers of *Grammar*, either out of Affectation, or Folly corrupted the *Latin* Word *Nomen*, into the Barbarous sound *Noun*, as it is call'd in the *Vulgar Grammars*. And thus the *Grammarians* have made a Division of Names, calling the Name of a Thing or Substance, a *Noun Substantive*, and that, which signifies the Manner or Quality, a *Noun Adjective*. But these additional Terms of *Substantive*, and *Adjective*, seem to me superfluous, and burthensom to the Minds of the young Learners, without any manner of Benefit to the Understanding; for the different Natures of the two Words, is fully express'd by the Terms NAMES, and QUALITIES, and it is vain to do that by many, which may be done by few. Nature is simple in all her Operations, and he is the best Engineer, who produces the Effect, with the fewest Wheels, Screws, &c.

Those, who use these Terms, give this Reason for them, that they are call'd *Adjectives*, or as some *Adnouns*, because having no Natural Substance of their own, they Subsist by nothing but the *Noun Substantive*, to which they are joyn'd; as in these two Words, *round Earth*; the last is the *Substantive*, and the first only signifies the Manner or Quality of its Being: That is the *Adjective*, *Adname* or *Quality* cannot be put by it self in any Sentence; it wou'd not make Sense, it wou'd convey no Idea to the Mind; for to say *a Round*, *a white*, *a Black*, *a Crooked*, &c. is to say nothing: It requires therefore some Name, or *Noun Substantive*, as they call it, to be join'd to it, to make Sense, or Form any Idea, as *a round Ball*, *a white Horse*, *a black Hat*, *a crooked Stick*, are true Objects of the Thoughts, and every Body understands them: But if you say *a Man*, *a Horse*, *a House*, &c. we perfectly know what you mean; and therefore Subsisting by it self in good Sense, is call'd a *Substantive Name*, or in the vulgar Phrase a *Noun Substantive*.

(c) The Objects of our Thoughts are either *Things*, as the *Sun*, the *Earth*, *Water*, *Fire*, *Air*, *Wood*, &c. which we generally

for when we say a *Man*, a *Horse*, a *House*, *Sweetness*, *Happiness*, and the like, who ever hears it, apprehends what we mean. And since *Names* express the *Things* themselves, you cannot put the Word *Thing* after them, without Nonsense, as you cannot say the *Man thing*, the *Horse thing*, &c.

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(f) *Nam*

generally call *SUBSTANCE*; or the *Manner of Things*, as to be *round*, *red*, *hard*, *knowing*, &c. which are call'd *ACCIDENTS*. And there is this difference betwixt the *Things*, or *Substances*, and the *Manner of Things*, or *Accidents* that the *Substances* subsist by themselves; but the *Accidents* subsist only by, and in the *Substances*.

This is what makes the principal Difference betwixt Words, that signify the simple Objects of our Thoughts; the Words which signify *Substances*, or the *Things* themselves are call'd *Names*, or *Substantive Names*; and those, which signify *Accidents*, by expressing the *Subjects*, with which these *Accidents* agree, are call'd *Qualities*, or (according to the common Way), *Adjective Names*, or *Adnames*.

This is the first Original of *Names*, both *Substantive*, and *Adjective*, or *Names* and *Qualities*. But we have not stop't here: for less Regard has been had to the Signification, than to the Manner of signifying. For, because the Substance is that, which Subsists by it self, the Appellation of *Substantive Names* has been given to all those Words, which Subsist by themselves in Discourse, without wanting another *Name* to be join'd to them, tho' they did only signify *Accidents*. Thus on the contrary, even those Words, which signify *Substances*, are call'd *Adjectives*, when by their Manner of signifying, they may be join'd to other *Names* in Discourse: As the *warriour God*, the *Bowyer King*, and the like, which tho' they are call'd *Names* put together by Apposition, degenerate here plainly into the Signification of *Qualities*, belonging to the *Names*; and are therefore *Names* degenerated into *Qualities*, or *Substantives*, into *Adjectives*.

But the Reasons that renders a Name incapable of subsisting by it self, is when, besides its distinct Signification, it has another more confus'd, which we may call the *CONNOTATION* of a Thing, to which that agrees which is meant by the distinct Signification.

Thus the distinct Signification of *Red*, is *Redness*, but it signifies the Subject of that *Redness*, confus'dly, which makes it not capable of Subsisting by it self in Discourse, because we must express, or understand the Word which signifies the Sub-

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ject. As, therefore, that *Connotation* makes the *Adjective*, or *Quality*; so when that is taken away from Words, which signify *Accidents*; they become *Substantives* or *Names*: as from *Colour'd*, *Colour*; from *Red*, *Redness*; from *Hard*, *Hardness*; from *Prudent*, *Prudence*, &c. On the contrary, when you add to Words signifying *Substances*, that *Connotation*, or confus'd Signification of a Thing, to which the *Substances* have a Relation, makes them *Adjectives*, or *Qualities*, as *Man*, *Manly*, *Mankind*, &c.

The *Greeks* and the *Latins* have an infinite Number of these Words; as *ferreus*, *aureus*, *bovinus*, *vitulinus*, &c. but they are not so frequent in the *Hebrew*, nor in *French*, and many of the vulgar Tongues; but in the *English*, I think they are not more rare, than in the dead Languages.

Again, if we take these *Connotations* from these *Adjectives* or *Qualities* form'd of *Names*, or of *Substances*, we make them new *Substantives*, which we may properly call *Derivatives*, and so *Humanity* comes from *Humane*, and *humanus*, from *Homo*.

But there is another sort of *Names*, which pass for *Substantives*, tho' in Reality they are *Adjectives*, since they signify an *accidental* Form; and besides denote a Subject, to which that Form agrees: Such are the *Names* of the several Offices, and Professions of Men; as *King*, *Philosopher*, *Painter*, *Soldier*, &c. but the Reason why these pass for *Substantives*, is, that they can have nothing but Man for their Subject, at least, according to the ordinary way of Speaking, and the first Imposition of *Names*, it is not necessary to join their *Substantives* with them; since they may be understood without any Confusion, and they can have no Relation to any other Subject. By this means, these Words have obtain'd what is peculiar to *Substantive*, viz. to Subsist by themselves in Discourse.

'Tis for this very same Reason, That certain *Names*, and *Personal Names*, or *Pronouns* are taken *Substantively*, because they relate to a Substance so general, that it is easily understood, as our *Country*, *Earth*, is understood; *Judea*, *Province* is understood.

And I have observ'd, that *Adjectives* or *Qualities* have two Significations; one distinct, of the *Form*, and one confus'd of the *Subject*: But we infer not from thence, that they signify the *Form* more directly than the *Subject*, since the most distinct Signification, is also the most direct. For they signify the *Subject* directly, tho' more confus'dly, but the *Form* only indirectly, tho' more distinctly. Thus *White* signifies directly something, that has *Whiteness*, but in a very confus'd Manner, without denoting, in particular any one Thing, that may have *Whiteness*, and it signifies *Whiteness* only indirectly, but in as distinct a Manner, as the Word *Whiteness* it self.

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(f) *Names* have generally before them certain Signs, which with the foregoing Rules, serve to distinguish them from *Qualities*, and the other Parts of Speech, and these are, *a*, or *an*, instead of *a*, when the following *Name* begins with a Vowel, and *the*.

But these Signs, not denoting Individuation, are not set before *proper Names*, as *Peter*, *John*, *William*, &c. nor are they set before *Personal Names*, or *Qualities*, as we shall immediately see.

Nor are they us'd when the *Name* expresses the Thing, in the Abstract or General, as we say, *Man being Mortal*, *soon Fades away and Dies*, not *the*, nor, *a Man*, &c. so we say *Virtue consists in the Mean*, not *a*, or *the Virtue*, &c. these Signs signifying Particularity, and therefore we may say, *the Justice of God*, that being particular; nor are they set before the

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parti-

There are two sorts of *Ideas*, one Represents to us a single Thing, as the *Idea* of ones *Father*, *Mother*, a *Friend*, his own *Horse*, his own *Dogg*, &c. The other *Idea* presents to me several things together, but of the same Kind, as the *Idea* of *Man* in General, *Horses* in General, &c. But not having different *Names*, for these different *Ideas*, we call the Names of single *Ideas proper Names*, as the Name of *Plato*, which agrees to one particular *Philosopher*, so *London* to one *City*; and those Names which signify common *Ideas*, general, or *appellative Names*, as the Word *Man*, which agrees with all Mankind; of the same Kind are the Words *Lion*, *Dog*, *Horse*, &c. yet the proper Name often belongs to several at the same time, as *Peter*, *John*, *Robert*, &c. but this is only by Accident, by Reason that many have taken the same Name; but then other Names are added, which determine and restore the Quality of a *proper Name*, thus the Name of *Charles* is common to many, yet if you add the (2d), it becomes proper to the King of that Country, where 'tis spoken. Nor is it necessary sometimes to make any Addition, because the Circumstances of the Discourse, sufficiently denote the Person, that is spoken of.

(f) Names commonly signify Things, in a general and unlimited Sense; but *Signs* and *Articles*, as some call them, restrain, and determine the Signification of Names, and apply them to a particular Thing. If we say 'tis a Happiness to be King,

Particular Names of Virtues, or Vices, Herbs, &c. as we say not a *Temperance*, a *Cowardice*, &c. a *Thyme*, an *Hissop*, &c. *a*, and *an*, sometime signifies one, as, *all to a Man*.

(g) Under this Head of *Names*, we must place *Personal Names*, and these are *I*, *thou*, *he*, *she*, *it*, *who* and *what*, which ask Questions of Persons or Things, and their Plural, or Number that signifies more than one, as *we*, *you* or *ye*, *they*.

(h) *Names*

King, 'tis an uncertain and wandering, or undetermin'd Word, but if you add (*the*) to it, and say 'tis a Happiness to be the King, it determines it to the King of the People, mention'd before : So that these little Signs, contribute much to the Clearness of Discourse.

The *Latins* have none of these *Articles* or *Signs*, whence *Scaliger* falsely concluded, that they were useless, whereas 'tis plain from the Instance given, that they are very useful for the avoiding Ambiguities. The *Greeks* have one δ , η $\tau\omicron$: But therefore, these Signs shou'd not be put to proper Names, which of themselves signify a determinate, and particular Thing, without them : However, the *Greeks* do sometimes put Articles, even to the proper Names of Men, as δ $\Phi\iota\lambda\iota\pi\pi\omicron\varsigma$; and the *Italians* do it customarily, *L' Ariosto*, *Jl' Tasso*, *L' Aristotele*; whom the *French* imitate in those Words, or Names, which are purely of *Italian* Original, but in none else : We put them to the Names of Rivers, as the *Thames*, the *Isis*, or *Ouze*, the *Rhine*, &c.

In fine the Article or Sign, is not put to the *Qualities*, or as they call it the *Adjectives*, because they must receive their Determination from the *NAMES*, or *Substantives*. Or if sometimes it be put, as when we say the *Black*, the *White*, &c. then the *Quality* are set as *Names*, or the *Adjectives* are put Substantively, the *White* means as much as *Whiteness*; or the *Name* is understood, as the *Black-mark*, or *Spot*, &c. is understood.

(i) The frequent Repetition of the same Words, being as disagreeable, as it is necessary for us to speak often of the same Thing; to avoid this, in all known Languages, there are certain Words establish'd to supply this Defect, and remove this Indecorum, which are call'd *Pronames*, or *Personal Names*, or vulgarly *Pronouns*.

In the first place it has been observ'd, that it wou'd be useless, and indecent to be often naming our selves by our proper
Names,

(^b) *Names* in General, expressing only one Thing, or many Things of the same Kind, have two Endings, to show us when they mean one Thing, and when many of the same Kind, as a *Horse*, signifies one Horse, but by adding (*s*), it makes *Horses*, and then it denotes many *Horses*, before which (*s*), when the necessity of Pronunciation requires it, (*e*) is put; and this necessity arises as often as *s*, *z*, *x*, *sh*, or *c*, *g*, or *ch*, (when they have their softer Sound) precedes, as a *Hand*, a *Tree*, a *Horse*, a *Fox*, a *Fish*, a *Maze*, a *Prince*, an *Ape*, a *Tench*; when they are

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written

Names, and therefore the *Proname* of the first Person, was introduc'd to stand in the Place of his Name, who speaks, *I*, *Ego*.

And on the other Hand, to avoid the two frequent Repetitions of the Name of the Person, to whom you speak, *thou* or *you*, Personal Names of the second Person were invented.

And lastly, to avoid the Necessity of often repeating the Names of other Persons, or Things, of which we speak the Personal Names of the third Person were invented, as *He*, *she*, *it*, *who*, *what*.

These *Personal Names*, performing the Office of other *NAMES*, they have two Numbers, that which signifies one, and that which signifies more than one, *i. e.* the Singular, as *I*, *thou* or *you*, *he*; and the Plural, as *we*, *ye* or *you*, and *they*; *you* is us'd in *English* for the Singular *thou* or *thee*, as well as plural Number, as *Vous* in the *French*, for *Tu*, and *Tuy*.

In other Languages, which have Genders, the *Pronoun* or *Personal Name* has the same, the first and second being common, except in the *Hebrew*, and those Languages which Imitate it, in which the Masculine, is distinguish'd from the Feminine, but in *English* we have no Genders, as we shall see in the Sequel. The same may be said of Cases; there is this to be observed in these Personal Names, that the Termination changes in both Numbers, when it comes after a *Verb*, or Word of Affirmation; as *I* Singular, *me*, *we*, *us*, *thou*, *thee*, *you*, or *ye*, and *you*, *he*, *him*, *they*, *them*.

(^b) The common Names which agree to several, may be consider'd several Ways: For *First*, They may either be apply'd to one of the Things to which they agree, or may all be consider'd in a certain Unity, which the Philosophers call *UNIVERSAL UNITY*. 2dly, They may be apply'd to several together, considering them as several. To

written *Hands, Trees, Houses, Foxes, Fishes, Mazes, Princes, Apes, Tenches*, they signifie many, or more than one of each Sort.

There are exceptions to this Rule, for the Number of *Many* is sometimes express'd, by adding (*en*), as an *Ox, Oxen*; a *Chick, Chicken*; *Man* changes (*a*) into (*e*), as a *Man, Men*; and so *Woman, Women*; thus *Brother, Brethren*, and *Brothers*; for *Brethren* signifies both *Brothers* and *Sisters*: *Child, Children*; a *Cow, Keen, or Kine*; a *Sow, Swine*, but *Use* has brought a *Swine* to signifie *one*, with the Sign *a* before it, and more, when it is put without the Sign; it signifies likewise both *Male* and *Female*. But these Words sometimes retain their regular Termination, as *Brothers, Cows, Sows*.

There are besides a few more Names irregular in this Particular, as *Mouſe, Mice*; a *Louſe Lice*; a *Foot, Feet*; a *Goose, Geese*; a *Tooth, Teeth*, &c.

Names ending in (*f*), change it into (*v*), when they signifie more than one, as a *Wife, Wives*; *Life, Lives*; *Sheaf, Sheaves*; *Shelf, Shelves*; a *Wolf, Wolves*; *self,*

To distinguish these two sorts of Ways of Signifying, two Numbers have been invented, the *Singular*, as a *Man*, the *Plural*, as *Men*. Nay, the *Greeks* have yet another Number, call'd the *Dual Number*, or signifying two; the *Hebrews* have the same, but that is only when the Words signifie a thing double either by Nature, as the *Eyes, the Hands, the Feet*, or by Art, as *Scissors, Tongues*, &c.

From what has been said, it is plain that *Proper Names* have no plural Number of themselves, because naturally they agree but to one; but when we say the *Cæsars, the Alexanders, the Mordants*, &c. it is figuratively, including under those proper Names, all those who resemble them in their Valour, Conduct, Virtue, &c. Some are utterly against this Way of Speaking, as not suitable to Nature, tho' there be Examples of it in every Tongue, which seems too good an Authority to be condemn'd; however, this is a Liberty to be us'd with Moderation.

As for *common, and appellative Names*, they seem all naturally to require a plural Number, yet are there several which have none,

self, selves; half, halves; Calf, Calves, &c. and in the Sound of those in *s*, and *th*, there is the same softning or alleviation, without changing the Letters, as *House, Houses; Cloth, Cloths; Path, Pathes, &c.*

Names thus having two Endings, to distinguish their Signification of *one*, or *more than one*, are again by this Means distinguish'd from *Qualities, Manner of Words, &c.* for these latter have not this Variation of *Ending*.

(i) Besides these foremention'd three Signs, which distinguish *Names* from *Qualities*, and the other Parts of Speech; there are other Signs Peculiar likewise to *Names*, which denote their *State* and *Reference* to each other, or to a *Word of Affirmation*, or to a *Quality, &c.*

(k) These

none, whether by the Influence of Custom only, or some Reason; so the *Names* of *Gold, Silver, Iron*, or other Metals have scarce any Plural in any Language. The Reason of which I fantasie to be this, That because of the great Resemblance there is between the Parts of Metals, every Species thereof is not consider'd, as having several Individuals under it. This is very palpable in the *French*, where to denote a singular Metal, we add the Particle of Partition, *de L'or, de L'Argent, du Fer*, Gold, Silver, Iron, as we say *Irons*, but then it signifies not the Metal it self, but Instruments made of Iron; the Latin *Ara*, signifies Money, or a certain sounding of Instruments, like the Cymbal, &c.

But this difference of Number in the *Names*, is express'd by a difference of Termination or *Ending*, as is express'd in the Text. But tho' *Qualities* shou'd have a Plural, because they naturally imply an uncertain Signification of a Subject, which renders them capable of agreeing with several Subjects, at least, as to the Manner of signifying, tho' in Effect, they did only agree to one; yet in *English* there is no difference of the Termination, or *Ending*, to distinguish this Agreement.

(i) Tho' we have in our Language, no Note of difference of Gender, either by the *Ending*, or Termination of the Words, or any Article proper to them; yet I thought it proper in this general View of *Grammar*, which I give, you in these Notes to add something on this Head, in Relation to other Tongues.

The

The *Adnames*, or *Adjective Names*, or, as we call them, *Qualities* naturally agree to several, and therefore it has been thought fit, both for the avoiding of Confusion, and the Ornament of Discourse; with Variety of Terminations, to invent a Diversity in the *Adjectives*, *Adnames*, or *Qualities* suitable to the *Names*, or *Substantives*, with which they agree.

Now Men having consider'd themselves, and observ'd the considerable Difference of the two Sexes, thought fit to vary the same Adjective Names, by giving them different Terminations, as they are differently apply'd to Men or Women, as when we say in Latin, *Bonus Vir*, a good Man; in the Masculine, speaking of a Woman, they change the Ending of the *Adjectives* or *Quality*, and say *bona Mulier*.

But in *English*, we are more strict in this, for we express the difference of Sex, by different Words, and not by the Variation of *Epithets*, or *Substantives*, as Boar, Sow; Boy, Girl; Brother, Sister; Buck, Doe; Bull, Cow, Bullock, Heifer; Cock, Hen; Dog, Bitch; Duck, Drake; Father, Mother; Gander, Goose; Horse, Mare; Husband, Wife; Lad, Lass; King, Queen; Man, Woman; Master, Dame; Nephew, Niece; Peacock, Peahen; Ram, Ewe; Son, Daughter; Uncle, Aunt; Widower, Widow; Wizard, Witch; Bachelor, Maid, Virgin; Knight or Lord, Lady. But the following twenty four Feminines, or Females are distinguish'd from the Males, by the Variation of the Termination of the *Male*, into (*ess*).

Abbot	Abbess	Marquis	{ Marques, or
Actor	Actress		{ Marchioness
Adulterer	Adulteress	Master	Mastriss
Ambassadour	Ambassadress	Prince	Princess
Count	Countess	Prior	Prioress
Deacon	Deaconess	Patron	Patroness
Duke	Duchess	Poet	Poetess
Elect	Electress	Prophet	Prophetess
Emperor	Empress	Shepherd	Shepherdess
Governour	Governess	Tutor	Tutress
Heir	Heiress	Viscount	Viscountess.
Jew	Jewess	And two in (<i>ix</i>), as	
Lion	Lioness	Administratrix	Executrix.

This is all that our Language knows of any thing like the Genders, which is only a different way of expressing the Male, and the Female; but the old Languages have gone farther, for as the same *Adjectives* or *Qualities* might have Relation to other Things, besides Men and Women; it was thought necessary to appropriate to them, one or other of the Terminations invented for *Men* and *Women*: Hence all other Names, or Substantives have been rang'd under the Heads of

Mas-

Masculine, or Feminine; and sometimes indeed, not without a plausible Reason, as in the Names of Offices, properly belonging to Men, as *Rex, Judex, &c.* (which as we have before hinted, are but improperly *Substantives*) which are of the *Masculine Gender*, because *Homo* is understood. In the same Manner, all the Female Offices are of the *Feminine Gender*, as *Mater, Uxor, Regina, &c.* because *Mulier* is understood.

But this happens in other Cases, meerly by Fancy, without any other Reason, than the Tyranny of Custom; and therefore, it varies according to Languages, or even according to the Words introduc'd from one Language into another. Thus *Arbor*, a Tree, is *Feminine* in *Latin*; but *Arbre*, is *Masculine* in *French*; and *Dens* (a Tooth) is *Masculine* in *Latin*, and *Feminine* in *French*, (*Dent*). Nay, that has sometimes chang'd in one, and the same Language according to Time; and Occasions, and thus according to *Priscian*, *Alvus* in *Latin*, was anciently *Masculine*, and afterwards became *Feminine*; *Navire*, (a Ship) was anciently *Feminine* in *French*, but is now *Masculine*.

The same Variation of Custom or Use, has made some Words, which were formerly certain, of a doubtful Gender, being us'd as *Masculine* by some, as *Feminine* by Others, as *his*, or *hec Finis* in *Latin*, and *le*, or *la Comte* in *French*.

But the Gender which is call'd doubtful, is, however not so common as some *Grammarians* imagine, for it properly belongs only to the Names of some Animals, which in *Greek* and *Latin*, are promiscuously join'd both to *Masculine*, and *Feminine Adjectives*, or *Qualities*, to express either the Male or Female, as *Bos, Canis, fœs, &c.*

There are still other Words, which they place under the Neuter Gender, but they are properly only *Adjectives* or *Qualities*, taken *Substantively*, because they commonly subsist in Discourse by themselves, and have not different Terminations, accommodated to the different Genders, as *Victor, Victrix, Rex, Regina, Pistor, Pistrix*, and the like.

We ought also here to Observe from hence, that what the *Grammarians* call *Epicene*, is not a different Gender, for *Vulpes* (a Fox), tho' it indifferently signifies either the Male or Female, is really of the *Feminine Gender* in the *Latin*; and thus in *French*, the Word *Aigle*, (an Eagle) is truly *Feminine*; because the *Masculine* or *Feminine Gender* in a Word, does not so properly regard its Signification, as that it shou'd be of such a Nature as to join with the *Adjective*, or *Quality*, in the *Masculine*, or *Feminine Termination*, as either does occur, and so in the *Latin Custodia, Vigilia, Prisoner*, or *Watchmen*, or *Sentinels*, are really *Feminine*, tho' they signify Men: this is what is common in the Genders, to all Languages that have them.

(k) These Signs are *of, to, for, o, by, with, from, in,* &c. and express the several States of the Name, as first, when the Name is put in Conjunction with other Words, and admits neither of these Signs before it, either express'd or understood, then being in its first State, it is always set before the Word of Affirmation, when a Thing is affirm'd to *be, to do, or to have* any thing done to it; as, *God is, a Scholar Reads,* &c. and you may know when the Name is in this State, not only by its wanting one of the foregoing Signs, (which are sometimes omitted when the Name by its State requires it), by asking the Question, *who, or what, as who is? God. Who Reads, a Scholar,* &c.

The Sign (*of*), signifies Relation between the Name that follows it, and that which goes before it, and joins the following Name to the former, as the *Son of Adam, the House of God.* But instead of this Sign, there is sometimes, especially when it signifies Possession, (*s*) added to the End of the Name, to express this Relation, as the *King's Palace, Supper Time,* &c. which is the same thing, as to say, the *Palace of the King, and the Time of Supper.*

To or for, import the Thing or Person *to, or for* whom any Convenience or Inconvenience is meant by the Name, the *Quality, or Word,* &c. as *a Friend to the Muses; Good for the Stomach; yielding to his Betters,* &c.

The

The *Latin and Greek,* in the Neuter Gender, do not regard them, having no Relation to the Male or Female Sex, but what Fancy gives them, and the Termination of certain Words.

(*) These States of Names in the *Latin,* are call'd Cases, a *Cadendo,* or the five different Endings of the same Word, in Relation to other Names, to which it is join'd. I shall add here a Sentence, which includes them all in our own Language, which is here, the chief Object of our Consideration; as, *O God! the Memorial of thy Love, to the Sons of Men, from the Beginning of the World, to this Day, is recorded with Thankfulness*

The Sign (*o*), denotes a calling upon some Man, or Thing, as *O God! forgive us our Sins*: but this Sign is sometimes omitted, as *Child, read your Book, &c.* and a Name in this State, is, Extrasentential; that is, it is a sort of Sentence of it self, and implies a Calling or Command, which prepares us to hear something farther, as *Child!* stirs up the Attention for what follows, *viz. read thy Book, &c.*

By, *with, from, in,* and the like, expresses the Instrument by which, or *wherewith*, the Manner how, &c.

Besides these States of Names, denoted by these Signs, which are Expressions of the Relations of Names, to Names; there is likewise another State of a Name, different from the first, and which yet has no Sign to denote it, and that is, when the Name without a Sign, expresses the Thing or Person, to whom, or which the Action of the foregoing Word, or Quality, deriv'd from a Word, does immediately relate, as *I read a Book; Peter loves Sylvia, &c.* And as the first State may be known by asking the Question, *who* or *what*; so is this discover'd by asking *whom* or *what*, as, *what do I read? a Book? whom does Peter love? Sylvia*; this State of the Name, admits a Manner before it, expressing the Circumstances of the Action of the foregoing Word of Affirmation, as it relates to the Name, as, *I look towards Heaven, I swim over the River.*

C H A P.

fulness, in the Hearts of the Righteous: Where all these Signs show the Relation, or Reference of Name to Names, and their Connection in that Manner with each other.

As we have express'd the several States of the Name, by Signs, so the *Latins* and *Greeks* express'd them by the different Endings of the same Words, which, as I have said, they call'd Cases.

The first State, they call the *Nominative Case*. If Things were always consider'd separately from one another, Names wou'd

wou'd have had only the two Changes just now mention'd, that is those of the *Number*, and of *Gender* to the *Adjectives* or *Qualities*: But since they are often consider'd with Regard, to the Relation they have to one another, the giving of divers Terminations or Endings to *Names*, which are call'd *Cases*, are made use of in some Languages, to express these Relations.

It must be confess'd, that the *Greek* and the *Latin* are, I think, almost the only Languages, in which the Names have what are properly call'd *Cases*, that is, in which these Relations are express'd by the different Endings of the same Words; but as there are some Sort of Virtual *Cases*, or State in all Languages, (especially in the Pronouns or Personal Names, as we have observ'd) and because without that the Connection of Discourse, which is call'd Construction, wou'd not be well understood; 'tis in a great Measure necessary for the right understanding of any Language whatsoever, to know what is meant by the *Cases*, or States of the *Names*: which I shall here endeavour to Explain with all the Perspicuity I am able, keeping to the old *Names* of them, and applying them to the new.

Of the first State, or Nominative Case.

The simple Position of the *Name*, is call'd the *Nominative*, which indeed, is not properly a Case (tho' it be a State) but the Matter, from which the *Cases* are form'd, by the various Changes of the first Termination, or Ending of the *Name*. Its chief Use is to be set before the *Verb*, or WORD of AFFIRMATION, to be the Subject of the Proposition in Discourse; *Dominus regit me*, the Lord governs me; *Deus exaudit me*, God hears me, or my Prayer.

Of the Vocative.

When we name the Person to whom we speak, or any other Thing to which we apply our selves, as if it were a Person, the Name does by that acquire a new Relation, which is sometimes mark'd by a Termination, different from that of the *Nominative*, and which is call'd *Vocative*, from *Vocare*, to call; and thus from *Dominus* in the *Nominative*, they make *Domine* in the *Vocative*; of *Antonius*, *Antoni*. But as that was not very necessary, since the *Nominative* might be us'd in the place of the *Vocative*, it has happen'd: 1st, That this different Termination of the *Nominative*, is not us'd in the plural Number. 2^{dly}, That even in the singular Number, it is only us'd in the second Declension of the *Latin* Tongue. 3^{dly}, That in the *Greek*, where it is more common, the *Nominative* is often us'd for the *Vocative*, as may be seen in the *Greek* Version of the *Psalms*: From whence St. Paul in his

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Epistle to the Hebrews, cites these Words to prove the Divinity of Christ, *Θεός σὺ, ὁ Θεός*; where 'tis plain that *ὁ Θεός*, is a *Nominative* for a *Vocative*, since the Sense is not, *God is thy Throne*, but *thy Throne, O God!* &c. 4thly, In fine *Nominatives* are sometimes join'd to *Vocatives*, as *Domine, Deus meus! Nate mee vires, mea magna Potentia solus!*

All these Difficulties in this and other Cases, in the *Latin* and *Greek* are avoided by the Signs express'd in the Text, and all the Relations betwixt *Names*, express'd with Ease, without studying the various Terminations of so many Thousands of *Names*; which are here insisted upon, only for the Information of the Student, in the general Notion of the *Grammar* of the ancient Tongues, and the Analogy of ours to them.

Of the Genitive Case.

This Case is so call'd from *Genus*, Kindred or Family, because 'tis us'd to express Alliances of Blood between Persons; besides it imports great Variety of other Relations between Things, as well as Persons. For the Relation of one Thing to another, in any Manner whatever has occasion'd in the Languages, that have Cases, a new Termination in the *Names* or *Nouns*, which is call'd the *Genitive*, as we have said, to express that general Relation, which is after diversify'd into several *Species*, such as the Relations are of the *whole*, to its *Parts*, as *Caput Hominis*; of *Parts* to the *whole*, as *Homo crassicapitis*; of the *Subject* to the *Accident*, or *Attribute*, as *Color Rose*, *Misericordia Dei*; of the *Accident* to the *Subject*, as *Puer optime Indolis*; of the *Efficient Cause* to the *Effect*, as *Opus Dei*, *Oratio Cicronis*; of the *Effect* to the *Cause*, as *Creator Mundi*; of the *final Cause* to the *Effect*, as *Potio Saporis*; of the *Matter* to the *Compound*, as *Vas Auri*; of the *Object* to the *Acts* of the *Soul*, as *Cogitatio Belli*, *Contemptus Mortis*; of the *Possessor* to the *Things* possess'd, as *Pecus Melibæi*, *Divitiæ Crassi*; of the *Proper Name* to the *Common*, or the *Individual* to the *Species*, as *Oppidum Londini*.

And as amongst all these Relations, there is some Opposite, which sometimes occasions Equivocal Terms; for in these Words, *Vulnus Achillis*, the *Genitive Achillis*, may signify either the Relation of the *Subject*, and then 'tis taken passively for the Wound that *Achilles* has receiv'd; or the Relation of the *Cause*, and then 'tis taken actively for the Wound which *Achilles* gave; so in that Passage of *St. Paul*, *Certus sum quia neq; Mors neque Vita, &c. poterit nos separare a Charitate Dei in Christo Jesu. Domino Nostro, &c.* The *Genitive Dei*, has been understood two different Ways by Interpreters; those who have ascrib'd to it the Relation of the *Object*, believing, that in this Passage was meant, the Love which the Elect bear to

God, in *Jesus Christ*; whilst Others, who have ascrib'd to it the Relation of the Subject, do understand by the Passage aforesaid, the Love of God to the *Elect* in *Jesus Christ*.

Tho' the *Hebrew* Names are not declin'd by Cases, the Relation express'd by the *Genitive*, does notwithstanding cause a change in the *Names*, tho' quite different from that of the *Greek* and *Latin*, for in these Languages, the Change is in the Word governed, but in the *Hebrew*, in the Word governing.

In the *Vulgar Tongues*, they make use of a Sign to express the Relations of this Case, as *of* in *English*, *de* in *French*, &c. as *Deus*, God, *Dei*, of God; *Dieu*, *de Dieu*.

What we have said, that the *Genitive* was made use of, to denote the Relation between the *Proper Name*, and the *Common*, or which is the same Thing, between the *Individual*, and the *Species*, is much more common in the *Vulgar Tongues*. For in *Latin* the *common*, and the *Proper Name*, are frequently put in the same Case, by Apposition, as 'tis call'd, as *urbs Roma*, *Fluvius Thameſis*, *Mons Parnassus*, but we ordinarily say the City of *Rome*, the Hill of *Parnassus*; but we say the River *Thames*, as well as of *Thames*.

Of the Dative Case.

There is yet another Relation, which is that of the Thing to the Benefit or Damage of which other Things have a Relation. This in the Languages which have Cases, is call'd the *Dative Case*, which is also us'd so many other Ways, that 'tis hardly possible to mention the Particulars: *Commodare* Socrati, to lend to Socrates; *Utilis Reipublicæ*, useful to the *Common* wealth; *Perniciosus Ecclesiæ*, pernicious to the Church; *Promittere Amicò*, to promise a Friend, or to a Friend; *Visum est Platoni*, it seem'd good to Plato; *Affinis Regi*, related to the King, &c.

In *English*, we express this Case, or that which is equivalent to it, by the Sign *to*, or *for*, which usually do or may come before it, tho' the same Signs are likewise us'd to what is the *Accusative*, and the *Ablative* in the *Latin*.

Of the Accusative.

The *Verbs*, or *Words of Affirmation*, which express *Actions*, which pass from the *Agent*, as *to beat*, *to break*, *to heat*, *to love*, *to hate*, have Subjects, that receive these Things, or Objects, which they regard. For if I beat, I must beat something, and so of the Rest, so that it is plain, that these *Verbs*, or *Words of Affirmation*, require after them a *Name*, to be the Subject or Object of the Action they express; and hence it is, that in the Languages, which have Cases, the *Names* have a

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Termination which they call the *ACCUSATIVE*, as *Amo Deum*, I love God; *Cæsar vicit Pompeium*, Cæsar vanquish'd Pompey.

There is nothing in *English*, to distinguish this Case from the *Nominative* or rather to distinguish this *State of the Name*, from the first, but as we almost ever place the Words in their natural Order, they are easily discover'd; because the *Nominative* (or first *State*) is generally before, and the *Accusative* after the *Verb*, or *Word of Affirmation*, as the *King loves the Queen*; and the *Queen loves the King*: the *King* is the *Nominative* in the first place, and the *Accusative* in the second, and the *Queen* the *Accusative* in the first, and the *Nominative* in the second.

Of the Ablative Case.

Besides the five Cases already mention'd, the *Latins* have a sixth, which was not invented to express alone any particular Relation, but to be join'd with some of the Particles, call'd *Prepositions*, (or as we call them *Fore-plac'd Words*): For the first five Cases, not being sufficient to express all the Relations, that Things have to one another, they have in all Languages had Recourse to another Invention, which is that of contriving little Words to be put before Names, which for that Reason are call'd *Prepositions*. And so as the Relation of a Thing, in which another is contain'd, is express'd in *Latin* and *English* by (*in*), it is in *French* by (*dans*), as *Vinum in Dolio*, le Vin dans le Muid, the Wine in the Vessel. But in the Languages, which have Cases, these *Prepositions* are not join'd with the first Form of the NAME, which is the *Nominative*, but with some of the other Cases: And tho' in *Latin*, there are some join'd with the *Accusative*, as *Amor erga Deum*, love towards God; they yet have invented another Case, call'd the *Ablative*, to be join'd with several other *Prepositions*, from which it is inseparable in Sense; whereas an *Accusative* is often separated from its *Prepositions*, as when it is after a *Verb*, active or an infinitive.

That Case in Propriety of Speech, is wanting in the plural Number, since it never has there a different Termination, from that of the *Dative*: But because it wou'd too much confound the Analogy, to say that the *Preposition* govern'd an *Ablative* in the Singular, and a *Dative* in the Plural, it has been judg'd fitter to suppose an *Ablative* in the plural Number, tho' always the same with the *Dative*.

And for the same Reason, it is, that they have given an *Ablative* to the *Greek Names*, which are always like the *Dative*, for preserving the greater Analogy, between these two Languages, which are commonly learn'd by one another.

C H A P. VI. OF QUALITIES.

(¹) *N*ames as we have seen, express the *Things themselves*, *Qualities* are the *Manners* of those *Things*, as *good*, *bad*, *round*, *square*, &c. for Example, the Being of *Wax*, is the Substance of *Wax*, or *Wax* it self without regard to any *Form* or *Colour*, and is what we properly call the *Name*; the *Roundness*, *Squareness* of the *Figure*, (which may be absent without any Detriment to the Being of the *Wax*) are the *Manners* of the *Being*; as to be *Ignorant*, or *knowing* are the *Manners* or *Qualities* of our *Being*; thus we say a *Round*, *Black*, *White*, &c. *Table*; *Table* is the *Name* and *Round*, *Black*, *White*, &c. are the *Qualities* of that *Name*.

And since these Words are added to *Names*, to explain their *Manner* of Being, in Respect of some *Quality*, *Number*, *Figure*, *Motion*, *Relation*, *Posture*, *Habit*, &c. as a *cunning Fox*, the *third Heaven*, a *crooked Crab-tree*, a *swift Horse*, a *Golden Candlestick*, &c. they are properly call'd *Qualities*, and are incapable, preserving their Nature, of being added to any other Part of Speech.

You may know this Part of Speech, by putting *Thing* after it, which it will bear with good Sense, as a *good Thing*, a *black Thing*, a *white Thing*, &c. nor has it any differing Ending to express *one*, and *many*.

And as it cannot be understood, or convey any

Idea

(¹) In our *Notes* on *Names*, we have likewise deliver'd such Sentiments of *Qualities*, under the Title of *Adjectives*, *Adjectives*, &c. as are sufficient to be said on this Head, to which I refer the Reader.

C H A P.

Idea, or Notion by it self, (as we cannot in Sense say, a *Black*, a *White*, &c.) without being join'd to some Name, (as a *black Horse*, a *good Man*, a *white House*, &c.) so it can bear all those Signs of the different States of Names, which were mention'd in the foregoing Chapter, with the Name to which it belongs, for it can do nothing, nor signifie any thing without a Name express'd, or understood, as, to *bid the White*, (Mark) is understood; to *Bowl on a Green* (Turf) is understood; refuse the evil (*Thing*), and choose the good (*Thing*), is in both places suppos'd: It is commonly in a Sentence plac'd just before the Name, to which it belongs, or of which it expresses the Manner; unless a *Word of Affirmation* come between, as, *Just art thou, O God, and righteous are thy Judgments*, or *God is just, and his Judgments are righteous*. But when it comes alone without its Attendants, which it governs, it always goes before its Name, as a *good Man*, a *good Woman*, a *good Thing*, *good Men*, *good Women*, and *good Things*.

A Name, with its Qualities (and any governing Word with all its Attendants) is as one compound Word; upon which these join'd Names, and Quality often assume another Quality, as if it were only one Word, (and these being join'd a third, and so onward) as, a *Man*, an *old Man*, a *Wise old Man*, a *very Wise old Man*, *three Wise old Men*, here to the NAME *Man* is prefixt (*a*), which is of the Quality kind, and then the Quality *old* prefixt, and to that (*an*), then *Wise*, *very Wise*, and to all these aggregated, or incorporated Words, the Quality (*a*), or *three*.

But when there are more Qualities than one come together, tho' collaterally join'd, or one Quality with its depending Words, it generally comes after the Name, as, a *Man both Wise, and Valiant*, a *Man*

exceeding Wise, a Man skilful in many Things: but then we likewise say, a wise and valiant Man, an exceeding wise Man, a skilful Man in many Things.

When two Names are put together in Composition, the first is of the Nature of a Quality, as, *Seafish, Self-love, &c.* and always comes before the Name.

Qualities are sometimes put for Names, and then assume their Properties, tho' some will contend, that the Names are always understood, to make them Subsist, tho' not express'd.

Into the Number of *Qualities* come the Signs, *a, an, the,* for they are added to Names, Subsist nor, nor convey any Idea without them; and attend the Names thro' their several States, with the Signs *of, to, &c.* Under this Head, likewise come the rest of the *Personal Names*, which do not Subsist by themselves, and are therefore more properly call'd *Personal Qualities*, as, *my, thy, mine, thine, our, your, her, their, hers, theirs, as, This is my House;* hence it appears, that these *Personal Names* are divided into these truly *Personal*, in their first, and other States, as, *I, me, thou, thee, he, him, we, us, ye, you, they, them,* and these are properly rang'd under Names, as denoting Individuation, and subsisting, and conveying an Idea by themselves; to these add, *who, whom, it,* and the Possessives deriv'd from them, as, *my, mine; our, ours; thy, thine; your, yours; his; her hers; their, theirs;* to these add, *it's,* and *whose,* all which have the Nature of *Qualities*, and signifie nothing, without Reference to some other Name, or Names.

Qualities have yet another difference from Names, for they admit by the variation of their Endings, or by the Additions of some Words, Degrees of Comparison; for signifying *Manners* or *Qualities*, they naturally must be of several Degrees, which encrease
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twice, by adding (*er*) to the *Quality*, and (*est*), a the *Quality* it self is *fair*, it's next Degree, in Comparison with that, is *fairer*, and the next, beyond which is nothing, is *Fairest*; these again, are form'd by other little Words being added, as *fair*, *fairer*, *most*, or *very fair*.

All Words therefore, whose Signification will admit Encrease, and therefore in good Sense, will suffer these Words, *more*, *most*, or *very* before them, are *Qualities* that have their Degrees of Comparison, or Encrease.

These are three, which have an irregular manner of being compar'd, as, *good*, *better*, *best*, *bad*, or *ill*, *worse*, (and *worser*), *worst*; *little*, *less*, (and *lesser*), *least*; to which add *much*, or *many*, *more*, *most*.

But there are some *Qualities* before, which you cannot in good Sense put *more*, or *most*, as *all*, *some*, *any*, &c. for we cannot say, *more all*, *most all*, &c. *Much*, *more* and *most*, when they are join'd to *Names* of the Number of *one*, signifie *Quantity*, as *much more*, *most Wine*: but when the Name join'd to them, is of the Number that signifies more than one, they signifie Number, as, *much*, *more*, *most*, *Company*, but *much* is chang'd into *many*, when Numbers are signify'd; thus the *Quality all*, join'd with a Name of the Number, which signifies but one, relate to *Quantity*, as *all the Wine*, but with a Name of Number, it signifies Number, as *all the Children*; *every* is never put with a Name of the Number, signifying more than one, as *every Man*, not *every Men*; thus *enough* signifies *Quantity*, but in the Number of many, it is *enow*, as *I have Wine enough*; *I have Books enow*.

Who, is always said of Persons, *which* of Things; except in the old exploded way of Writing, before the Propriety of *English* Words was sufficiently understood; particularly, the Translations of the Bible

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into our Tongue, which want many Grammatical Corrections.

Who or *which*, ask the Question on individual Things, as, *who is there? Peter or John.* *What* asks the Question of the Kind, or Quality; and also on the Order of a Thing, as, *what is that? it is a Book; what art thou?* in the Order of Number, the *first, second, third, fourth, &c.*

When the Quality *no* is without any Name after it, we say *none*; as, *is there no Wine? there is none.*

CHAP. VII.

Of the WORDS of AFFIRMATION.

(^a) **W**E come now to that Part of Speech, which is the Soul of a Sentence, which without it can not subsist, and it is call'd a *Word* for its Eminence in Speech, since nothing can be spoken that is affirm'd, or deny'd without it: *Word* is here us'd as a Term, in a peculiar Manner, as it is apply'd to this Part of Speech; the Names, Qualities, Manners of Words, are likewise call'd *Words*.

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(^a) We have thus far explain'd those Words, which signify the Objects of our Thoughts, to which indeed the Prepositions or Fore-plac'd Words, and Adverbs, or added Words belong, tho' the Order of the Text has Postpon'd them: We now come to consider those Words, which signify the Manner, as *Verbs*, or *Words of Affirmation, Conjunctions*, or joining Words, and *Interjections*.

The knowledge of the Nature of the *Verb*, or *Word of Affirmation*, depends on what has been said at the beginning of these *Notes on Words*, and that is, that the Judgment we make of Things, (as when I say, *the Earth is round*), necessarily implys two Terms, one call'd the **SUBJECT**, which is the thing of which the Affirmation is made, as *the Earth*; and the

the other the *ATTRIBUTE*, which is, what is affirm'd of the Subject, as *round*. And besides these two Terms, there is in that Proposition another Word, which is the Connection of those two Terms, and which is properly the *Action of the Mind*, which affirms the *Attribute* of the *Subject*. Men are therefore under an equal Necessity of inventing Words, that mark and denote the *Affirmation*, which is the principal Manner of our Thoughts, as to invent those, which mark the Objects of them. And this third connective Term, is what is generally call'd a *Verb*, but more intelligibly a WORD OF AFFIRMATION, since its chief Use is to signify the *Affirmation*, that is, to show that the Discourse in which this Word is us'd, is the Discourse of a Man, who not only conceives Things, but Judges, and affirms something of them. In which the *Verb*, or *Word of Affirmation* is distinguish'd from some *Names*, and *Qualities*, which signify *Affirmation* likewise, as, *affirmans*, *affirmatio*, because they do not signify, that the Thing is become the Object of our Thoughts, by the Reflection of the Mind, and therefore do not mark, that he who uses those Words affirms, but only that he barely conceives an *Affirmation*.

I have said, that the chief use of the *Verb*, is to signify the *Affirmation*, because we shall see, that the *Verb* is likewise made use of, to signify other Motions of the Soul, as, *to desire*, *to pray*, *to Command*, &c. but it is only by changing the Inflection, and the Mode; but we shall at present only consider, the *Verb* in its chief Use and Signification; which is that, which it has to the *Indicative*, or first *State*, *Mode*, or *Form*.

According to this Sense, it may be said, that the *Verb* or *Word of Affirmation*, ought to have no other Use, but the marking the Connection, we make in our Minds between the Terms of a Proposition. Thus there is only the *Verb esse*, *to be*, (which is call'd a *Verb Substantive*) that remains in this simplicity; and further we may say, that ev'n this *Verb* is properly thus simple, only in the third Person of the *present Tense* or *Time*, *est*, *is*, and on certain Occasions. For as Men naturally encline to shorten their Expressions, they have always join'd to the *Affirmation*, other Significations in the same Word. 1st They have join'd that of some *Attribute*, by which means, two Words then make a Proposition, as when I say, *Petrus vivit*, *Peter lives*, because the Word *vivit*, or *lives* includes both the *Affirmation*, and *Attribute* of being alive, since it is the same thing to say, *Peter lives*, and *Peter is living*; thence arises the great diversity of *Verbs*, in every Language; whereas if the general Signification of the *Affirmation*, was only given to the *Verb*, without joining any particular *Attribute*, there wou'd be no need of more than one *Verb* in each Language, which is that, which we call *Substantive*.

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2dly, They have join'd the *Subject* of the Proposition on certain Occasions, so that *two* Words, nay, even *one* may make an entire Proposition, two Words, as *sum Homo*, because *sum* not only signifies the Affirmation, but includes the Signification of the *Pronoun*, or *Personal Name*, *Ego, I*, which is the Subject of the Proposition. And in our own Tongue, we always express it, *I am a Man*, in one Word, as, *Vivo, Jedeo*. For these *Verbs* include both the *Affirmation*, and the *Attribute*, as we've already said; and being in the first Person, they include the Subject likewise, as *I am living, I am sitting*: And hence comes the difference of Persons, which is generally in Verbs.

3dly, They have also join'd a Relation to the Time, with Respect to the Thing affirm'd; so that one Word, as *canasti* signifies that I affirm of him, to whom I speak, the Action of *supping*, not for the present Time, but the past, *thou hast sup'd*. And from hence the *Verbs* derive their diversity of Times, (or as the Vulgar has it *Tenses*) which is also generally common to all *Verbs*, or *Words of Affirmation*.

The Diversity of these Significations, join'd in the same Word, is what has hinder'd a great many otherwise, of a very good Capacity, from rightly understanding the Nature of the *Verb*, because they have not consider'd it according to what is essential to it, which is the *Affirmation*, but according to the various Relations, accidental to it, as a *Verb*, or *Word of Affirmation*.

Thus *Aristotle* confining himself to the third Signification; added to that which is essential to it, defines a *Verb*, *vox significans cum Tempore*, a *Word, that signifies with time*: Others, as *Buxtorfius*, adding to it the second defines, it *Vox flexilis cum Tempore, & Persona*, a *Word that has divers Inflections with Time, & Person*.

Others have confin'd themselves to the first Signification, added to the Essential, which is that of the Attribute; and considering, that the *Attributes*, Men have join'd to the *Affirmation* in the same Word, are commonly *Actives*, and *Passives*, have thought the Essence of a *Verb*, consists in *signifying the Actions and Passions*. And in fine *Julius Scaliger*, thought that he had discover'd a great Mystery in his Book, of the *Principles of the Latin Tongue*, by saying, that the Distinction of Things into *permanentes, & fluentes*, Things permanent or lasting, or fixt, and passing, or that pass away, was the true Original of the distinction of *Names*, or *Nouns* and *Verbs*, or *Words of Affirmation*; since *Names* are to signify the former, and *Verbs* the latter. But we may easily perceive that these Definitions are false, and do by no means explain the true Nature of the *Verb*.

The Manner of the Connection of the two first, show it sufficiently, because 'tis not there express'd, what the *Verb* signifies,

nifies, but only that, with which it signifies, viz. *cum Tempore, cum Personâ*; the two latter are still worse, having the two great Vices of Definitions, which is to agree, *neque omni, neque soli*: For there are *Verbs* which signify neither *Actions* nor *Passions*, nor what passes away, as *existit, quiescit, friget, alget, tepet, calet, albet, viret, claret, &c.* of which I may have Occasion to speak elsewhere.

There are Words which are not *Verbs*; that signify *Actions*, and *Passions*, and even Things transient according to *Scaliger's* Definition. For 'tis certain that *Participles* (or *Qualities* deriv'd from *Verbs*) are true *Nouns*, and yet those of *Verbs* *active*, signify *Actions*, and these of *Verbs* *passive*, *Passions*, as much as the *Verbs* themselves, from which they are form'd, and there is no Reason to pretend that *fluens* does not signify a Thing that passes, as well as *fluit*. To which may be added against the two first Definitions of the *Verb*, that the *Participles* signify also with Time, there being a present, a past and a future, especially in the *Latin* and *Greek*, &c. And those, who, not without Reason, believe that a *Vocative Case* is truly the second Person, especially when it has a different Termination from the *Nominative*, will find, that on that side there wou'd be but a Difference of the more, or the less between the *Participle* and the *Verb*. And thus the essential Reason, why a *Participle* is not a *Verb*, is, that it does not signify the *Affirmation*; whence it comes that to make a *Proposition*, which is the Property of the *Verb*, the *Participle* must add a *Verb*, that is, restore that which was taken away, by turning the *Verb* into the *Participle*. For how comes it that *Petrus vivit*, *Peter lives*, is a *Proposition*; and *Petrus vivens*, *Peter living*, is not so, unless *est, is*, be added, as *Petrus est vivens*, *Peter is living*, but because that *Affirmation*, which is in *vivit*, was taken away by making the *Participle* *vivens*; whence it appears, that the *Affirmation* that is, or is not found in a Word, makes it to be, or not to be a *Verb*.

Upon which we may observe *en passant*, that the *Infinitive Mode* or *Form*, or *Mood*, which is very often a *Noun*, or *Name*, as when we say in *French*, *Le Boire, le Manger*, is different from *Participles*, the *Participles* being *Noun Adjectives*, or what we call *Qualities*: But the *Infinitive Moods* *Noun Substantives*, or *Names* made by *Abstraction* of that *Adjective*; in the same Manner as of *Candidus*, *Candor* is made, and of *White*, *Whiteness*. Thus *rubet* a *Verb*, signifies *is red*, including the *Affirmation* and the *Attribute*, *rubens*, the *Participle* signifies only *Red*, without *Affirmation*, and *Rubere* taken for a *Noun*, signifies *Redness*.

It shou'd, therefore, be allow'd a constant Rule, that considering simply what is essential to a *Verb*, the only true Definition is, *Vox significans Affirmationem, & Word, that signifies*

an Affirmation, since we can find no Word that mark an Affirmation, but what is a Verb; nor any Verb but what marks it at least in the Indicative, or first Mode: And there can no manner of doubt be made, that if a Word was invented as *est* wou'd be, which should always mark the Affirmation, without having any difference of Time, or Person, so that the diversity of Person, shou'd be mark'd only by Nouns or Names, and Pronames or Personal Names, and the diversity of Times, by Adverbs or added Words, (as in English) it wou'd however be a true Verb. As in the Propositions, which the Philosophers call eternally true, as *God is infinite*, *Body is divisible*, *the whole is greater than its Parts*; the Word (*is*), implies only the simple Signification, without any Relation to Time, because 'tis true to all Times, and without our Minds stopping at any diversity of Persons.

Thus the Verb, according to what is essential to it, is a Word that signifies Affirmation. But if we wou'd join its principal Accidents, it may be thus defin'd, *Vox significans Affirmationem, cum Designatione Personæ, Numeri & Temporis*, a Word, which signifies Affirmation with the Designation of the Person, Number, and Time, which agrees properly with the Verb Substantive. But for the Others, in as much as they differ by that Union, Men have made of the Affirmation, with certain Attributes, they may be thus defin'd, *Vox significans Affirmationem alicujus Attribute, cum Designatione Personæ, &c.* a Word signifying the Affirmation of some Attribute, with the Designation of Person, Number, and Time: We may likewise transiently Observe, that the Affirmation as 'tis conceiv'd, may be the Attribute of the Verb, also, as in the Verb *affirmo*, which Verb signifies two Affirmations, one regards the Person speaking, and the other the Person spoken of, whether it be of himself, or of another. For when I say, *Petrus affirmat*, it is the same as to say, *Petrus est affirmans*, and then *est* marks my Affirmation, and the Judgment I make concerning Peter, and *affirmans*, the Affirmation that I conceive, and Attribute to Peter.

The Verb NEG O on the contrary, contains by the same Reason an Affirmation, and Negation. For it must be farther observ'd, that, tho' all Judgments are not affirmative, and that there are some Negatives; nevertheless Verbs never signify any thing of themselves but Affirmations; Negations are only mark'd by Particles, or little Words, as *non*, *ne*, *haud*, &c. or by Nouns that imply it, as *Nullus*, *nemo*, &c. which being join'd to Verbs, change the Affirmation into a Negation, as *No Man is immortal*, *Nullum Corpus est indivisible*, Tho' much of these Notes, which relate to the Knowledge of the true Nature of a Verb, may seem to (and indeed in many Things do) relate more to the dead Languages, than the Living,

(b) A *Word* is join'd to a *Name*, to express its *Being*, *doing*, or *suffering*, or which affirms something of the *Name*, with the several *Circumstances* of *Person*, *Number*, *Time*, and *Manner*.

Thus by its *Primitive* or *first State*, it signifies either the *Existence* of a *Thing*, or some *Action* or *Passion* added to its *Being*; by its *Persons*, it shows who were concern'd in it; by its *Numbers*, whether one, or more; by its *Times*, it implies the *Time* when; by its *Manners*, or *Moods* and *Forms*, it either positively affirms the absolute *Certainty* of some *Action*, or else intimates some *Intention*, or *Resolution*, *Liberty*, or *Necessity*, *Power*, or *Duty* concern'd in the doing of it.

Each *Word of Affirmation*, has three *Persons*, two *Numbers*, according to some five, to others six *Times*, and three *Moods* or *Forms*. The *Person*, and *Number* are express'd by the *Personal Names*, *I*, *thou*, and *he*, or *we*, *ye* or *you*, and *they*; all other *Names* being of the third

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ing, yet there is nothing advanc'd, which will not be useful to the Student of *Grammar*, since by these *Observations* he will enter into the very *Essence* of the *Arts*, and see in what it is founded on the *Nature* of *Things*; and I am very certain, that great part of these *Notes*, are equally advantageous to our understanding the *Nature* of our own *Words*, and in what they are founded on the general *Reason* of all *Languages*.

(b) We have in the foregoing *Notes* observ'd that the diversity of *Persons*, and *Numbers* in *Words of Affirmation*, or *Verbs* proceeds from the joining in the same *Word*, the *Subject* of the *Proposition*, at least on certain *Occasions*, to the *Affirmation* proper to the *Verb*, to shorten the *Expression*, (tho' this will not hold in most modern *Tongues*, at least in none which want variety of *Terminations*, to distinguish the *Persons*, which we do by *Personal Names*) for when a *Man* speaks of himself, the *Subject* of the *Proposition* is the *Pronoun*, or *Personal Name*, of the first *Person* *Ego*, *I*, and when he speaks of him, to whom he addresses himself, the *Subject* of the *Proposition* is the *Pronoun* of the second *Person* *Tu*, *thou*, *you*.

Now that he may not always be oblig'd to use these *Pronouns*, it has been thought sufficient to give to the *Word*, which

which signifies the Affirmation, a certain Termination, which shows, that it is of himself, a Man speaks, and that is what is call'd the first Person of the Verb, as *Video, I see*.

The same is done with Respect to him, to whom a Man addresses himself; and this is call'd the second Person, *vides, thou seest, or you see*. And as these *Pronouns* have their *Plurals*, that signify more than one, as when a Man talking of himself joins others, as *us, we*, or of him, to whom he speaks, by joining others, as *you*, to two different Terminations in the *Latin*, are join'd to the Plural, as *videmus, we see, videtis, you see*.

But because often the Subject of the Proposition is neither a Man's self, nor the Person to whom he speaks, 'tis necessary, not only to reserve these two Terminations to those two Persons, but that a third be made, to be join'd to all other Subjects of a Proposition. And this is what is call'd the third Person, as well in the singular Number, as Plural; tho' the Word Person, which properly agrees only to rational, and intellectual Beings, and so is proper but to the two former, since the third is for all other sorts of Things, and not for Persons only. By that we see, that naturally what we call the third Person ought to be the *Theme* of the *Verb*, as it is also in all the Oriental Tongues, for it is more Natural, that the Verb shou'd signify properly the Affirmation, without making any Subject in particular, and that afterwards, it be determin'd by a new Inflection, to include the first or second Person, for a Subject.

This diversity of Terminations for the first Person, shows that the ancient Languages, had a great deal of Reason not to join the *Pronouns* of the first and second Person, to the *Verb*, but very rarely, and on particular Considerations, contenting themselves to say, *Video, vides, videmus, videtis*, because these Terminations were originally invented for this very Reason, viz. to avoid joining the *Pronouns* to the *Verbs*: Yet all the vulgar or living Languages, and ours especially, always join them to their Verbs, for we say, *I see, thou seest, or you see, we see*, &c. the Reason of which may be, or rather plainly is, that our Verbs have no distinct Terminations, to express the Persons without them.

But besides these two Numbers, *Singular*, and *Plural*, which are in *Verbs*, as well as *Nouns*, the *Greeks* have a *dual Number*, which is proper only to two, but this is not so commonly made Use of, as the other two.

The Oriental Languages, thought it proper to distinguish when the Affirmation related to the one, or the other, and to the Masculine, or Feminine, for this Reason they gave the same Person of the *Verb*, two Terminations to express the two Genders, which indeed is a great help in avoiding *Equivoals*. The

Person, yet two Persons are distinguish'd, by the alteration of the Termination of the *Word*, as the second Person of the Number, that signifies but one, is vary'd from the first, by adding (*est*), and the third Person of the same Number of the present Time, by adding (*s*), or (*eth*), or (*es*), for the necessity of Pronunciation, as, *I burn, thou burnest, he burneth, or burns, thou burnest*. There are but two *Times* express'd by the Variation of the Ending of the *Word*, the *present Time*, as, *I burn*, and the *Time imperfectly past*, or *passing*, which adds (*ed*) to the *present Time*, *I burn, I burned*: The *Modes* or *Forms*, are distinguish'd by a Sort of *Words*, which are of great Use in our Language, and which from that Use we call *Words assistant*, or *Auxiliary Words*; because by their Help, or Assistance, all the other *Words* denote those differences of *Time*, and *Mood* or *Form*, which are necessary for the conveying our Thoughts with that just Distinction, that renders them Capable of being rightly understood.

Premising therefore a few Considerations of the Grammatical division of the *Times*, and Manners of *Words*; I shall first proceed to these *Auxiliary Words*, which ought first to be understood, before we proceed to those *Words*, the perfect Knowledge of which depends on them.

(c) The *Times* therefore are, as has been observ'd, five, or (as an ingenious Gentleman, and Author of an admirable *Latin Grammar*, following the *Greeks*, makes them) six. (1). The *Present Time*, denotes the

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(c) The Signification of the *Time*, is another thing which we have said to be join'd to the *Affirmation* of the *Verb*; for the *Affirmation* is made according to different *Times*, since we may affirm a Thing, *is, was, or will be*; whence other Inflections are given to *Verbs*, signifying these several *Times*, which our *English Grammarians* have by a barbarous Word call'd *Tenses*: But there are but three *simple Tenses*, or *Times*,

Thing now doing, as, I *read*, or *do read*, or *am reading*. (2). The Time passing, or imperfectly past, as, I *did write*, or *was writing*, a Letter when the Post went out. (3). The Time perfectly past, denoting a Thing already done, as, I *have rode*, or *been riding*. (4). The Time more than past, which denotes something done a while ago, as, I *had read*, or *had been reading*. (5). The Future or Time to come, denotes something to be done, or suffer'd, &c. hereafter, as, I *shall*, or *will read*, or *be reading*. (6). According to others, to these is added the Past-future Time, which denotes that (of two Things to come) one is suppos'd to be past, before the other is to be done, as, *When I shall have read one Page, I will shut the Book*.

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Times, the present, as *amo* I love; the past, as *amavi*, I have lov'd; and the future, as *amabo*, I will, or shall love.

But because in the past one may mark, that the Thing is but just past or done, or indefinitely that it was done; it from this proceeds that in the greatest Part of the vulgar Languages, there are two Sorts of *Preterits*, or past Times; one that marks the Thing to be precisely done, and is therefore call'd Definite, as, *I have written*, *I have said*, and the other that Marks or Denotes it done indeterminately, and therefore call'd Indefinite, or *Aoristus*, as, *I wrote*, *I went*, *I din'd*, which is properly only spoke of a Time, at least of a Days distance, from that, in which we speak, but this holds truer in the French Language, than in any other, for in that they say, *J'écrivis hier*, I wrote Yesterday, but not *J'écrivis ce Matin*, nor *J'écrivis cette Nuit*, but *J'ay écrit ce Matin*, *J'ay écrit cette Nuit*, &c.

The future will also admit of the same Differences, for we may have a Mind to denote or mark a Thing, that is suddenly to be; thus the Greeks have their *Paulo-post-future*, *μετ' ὀλίγον μέλλαν*, which marks the Thing about to be done, as *ποιήσομαι*, I am about to do it; and we may also mark a Thing, that is simply to happen, as *ποιήσω*, I will do it; *amabo*, I will love.

This is what we may say of the *Times*, or *Tenses* of *Verbs* considering them simply in their Nature, as, *present*, *past*, and *future*. But because it has been thought fit to mark these *Tenses*, with a Relation to another, by one Word, other In-

flexions,

fections have been invented in the *Verbs*, or *Words of Affirmation*, which may be call'd the *Compound Tenses*, or *Times*.

The first is that, which marks the *Past*, in Relation to the *present*, and 'tis call'd the *preterimperfect Tense*, or *Time*, because it marks not the Thing simply and properly, as done; but as *imperfect*, and *present*, with Respect to a Thing, which is already nevertheless *past*; thus, when I say, *cum intravit canabam*, I was at Supper when he enter'd; the Action of Supping is *past*, in Respect of the *Time*, of which I speak, but I mark it as *present*, in Respect of the Thing of which I speak, which is the *Entrance of such a one*.

The second *Compound Time*, or *Tense*, is that, which doubly marks the *past*, and on that Account, is call'd the *preterpluperfect Tense*, or the *Time more than perfectly past*, as, *canaverram*, I had suppd; by which I denote my Action of Supping, not only as *past* in it self, but also, as *past* in Respect to another Thing, which is also *past*, as I had suppd when he enter'd; which shews that my Supping, was before his Entrance, which however, is also *past*.

The third *Compound Time*, is that, which denotes the *Future*, with Respect to the *Past*, viz. the *Future perfect*, as *Canavero*, I shall have suppd; by which I mark my Action of Supping, as future it self, and *past* in Regard to another Thing to come, that is to follow, as when I shall have suppd, he will enter; which is to say, That my Supper which is yet not come, will be *past*, when his Entrance, which is also not yet come, will be *present*.

Thus a fourth *Compound Time* may be added, that is, That which marks the *Future*, with Relation to the *Present*, to make, as many compound *Futures*, as compound *Preterits*, or *past Times*, or *Tenses*; and perhaps the second *Future* of the *Greeks* marks this in its Origin, whence it comes, that it almost always preserves the *Figurative* of the *Present*, nevertheless in the Use of it, it has been confounded with the former; and even the *Latin* makes use of the *simple Future* for that, as *Cum canabo intrabis*, you will enter when I have suppd, by which I mark my Supper, as future in it self, but as *present*, when you enter.

This is what has given rise to the several Inflections of *Verbs*, or *Words of Affirmation*, that they may distinguish the several *Times* or *Tenses*, upon which we must observe, that the *Oriental Tongues* have only the *Past*, and the *Future*, without any of the other Differences of *imperfect*, *preterpluperfect*, &c. which renders these Languages, subject to great and many Ambiguities, not to be met with in others. But these Differences of the *Times*, in our Tongue especially, are clearly denoted by the *Auxiliary Verbs*, and very few Alterations of the *Terminations*, as in *Latin*; as is shown in the *Text*.

These *Times* are found in all the *Moods*, and *Forms* of the *Words*, which as we have said are three, for to many *Ways* or *Forms*, *Moods*, or *Manners* are there of doing :

(1). The *Word* in the first, positively affirms something to be done, or denies, or asks a Question ; I love, I do not love, lovest thou?

(2). The *Word* in the second, commands, or prays, and for that Reason has no first Person ; Read thou, be gone, &c.

(3). A *Word* in the third Mood, or Form, denotes the Liberty of doing, as, I may, or might read ; or the Power, as, I can, or cou'd read ; or the Necessity, as, I ought, or shou'd read.

(4) *Words Assistant*, or *Auxiliary Words*, may be set before any other *Word*, which then does never change its Ending, as, I do love, thou dost love, he does love : But the *Auxiliary* changes its own Termination, or Ending, keeping that of the *Word* it assists always the same.

The present Time by these *Auxiliaries*, do, dost, doth, do's, am, art, is, are ; as, I do come, thou dost come, he does come, we do come, ye, or you do come, they do come ; I am coming, thou art coming, he is coming, we are coming, &c.

The

(4) In this Place, I shall also add what I have to say of the *Moods*, or *Forms* of *Verbs*, or *Words* of Affirmation. We have therefore already said, that *Verbs* are of that Kind of *Words*, that signify the Manner, and Form of our Thoughts, the chief of which is Affirmation : And we have also observ'd, that they receive different Inflections, according as the Affirmation relates to different *Persons*, and *Times*. But Men have found that it was proper to invent other Inflections also, more distinctly to Explain what pass'd in their Minds. For first, they observ'd that, besides simple Affirmations, as he loves, he lov'd, &c. there were others conditional, and modify'd, as, Tho' he might have lov'd, tho' he wou'd have lov'd, &c. and the better to distinguish

to distinguish these Affirmations, from the others, they doubl'd the Inflections of the same *Tenses* or *Times*, making some serve for simple Affirmations, as *loves, lov'd*; and others for those Affirmations which were modify'd, as, *might have lov'd, wou'd have lov'd*; tho' not constantly observing the Rules they made use of simple Inflections, to express modify'd Affirmations, as, *etsi vereor, for etsi verear*; and 'tis of these latter sort of Inflections, that the *Grammarians* make their Mood call'd the *Subjunctive*: Moreover, besides the Affirmation, the Action of our Will may be taken for a Manner of our Thought, and Men had Occasion to mark what they wou'd have understood, as well as what they thought. Now we may will a Thing several Ways, of which three may be consider'd as chief:

1. We *would* have Things that do not depend on ourselves, and then we *will* it only by a simple Wish, which is explain'd in *Latin*, by the particle *Utinam*, and in our Tongue by *would* to God. Some Languages, as the *Greek*, have invented particular Inflections for that, which has given Occasion to the *Grammarians*, to call them the *Optative* Mood: And there's in *French*, and in the *Spanish*, and *Italian*, something like it, since there are Triple Tenses; but in others, the same Inflections serve for the *Subjunctive* and *Optative*; and for this Reason, one may very well retrench this Mood in the *Latin* Conjugations; for 'tis not only the different way of signifying, which may be very much multiply'd, but the different Inflections, that ought to make Moods.

2. We *will* sometimes after another Manner, when we content our selves with granting a Thing, tho' absolutely we would not do it, as when *Terence* says, *Profundat, perdat, pereat, Let him lavish, let him sink, let him perish, &c.* Men might have invented an Inflection to mark this Movement, as well as they have invented one in *Greek*, to mark a simple Desire, but they have not done it, and make use of the *Subjunctive* for it; and in *French* and *English* we add *qu'e, let*. Some *Grammarians* have call'd this the *potential* Mood, *Modus Potentialis*, or *Modus Concessionis*.

3. The third sort of willing is, when what we *will* depends on a Person of whom we may obtain it, signifying to him the Desire we have that he *will* do it. This is the *Motion* we have when we *command* or *pray*. 'Tis to mark this Motion, that the Mood call'd *Imperative* was invented: It has no first Person, especially in the *Singular*, because one cannot properly command ones-self; nor the third in several Languages, because we don't properly command any but those, to whom we Address and Speak. And because the *Command* or *Desire* in this Mood, has always regard to the *Future*, it thence happens that the *Imperative* and *Future* are often taken one for another, espe-

especially in the *Hebrew*, as, *Non occides, You shall not kill*, for *kill not* : Whence it comes to pass that some *Grammarians* have plac'd the *Imperative* among the *Futures*.

Of all the Moods we have been speaking of, the *Oriental Tongues* have only this latter, which is the *Imperative* : And on the Contrary, the *vulgar Tongues* have no particular Inflection for the *Imperative*, but our Way of marking it in the *French*, is to take the second Person *Plural*, and even the first without the *Pronouns* that go before 'em : Thus, *Vous aimez, You love*, is a simple Affirmation ; *aimez* an Imperative. *Nous aimons, We love*, an Affirmation ; *aimons*, an Imperative : But when we command by the *Singular*, which is very rare, we do not take the second Person, *Tu aimes*, but the first, *aime*.

There's another Inflection of a Verb, that admits of neither Number nor Person, which is what we call the *Infinitive* ; as, *esse, estre, to be* ; *amare, aimer, to love*. But it must be observ'd that sometimes the *Infinitive* retains the Affirmation, as when I say, *Scio malum esse fugiendum*, I know the Evil is to be avoided ; and that often it loses it, and becomes a Noun (especially in *Greek* and the *vulgar Tongues*) as when we say, *Le boire, le manger* ; and also *je veux boire, volo bibere* : For 'tis as much as to say, *Volo potum, or potionem*. This being supposed, 'tis demanded what the *Infinitive* is properly, when 'tis not a Noun, but retains its Affirmation, as in this Example, *Scio malum esse fugiendum*. I know of no Body that has taken Notice of what I am about to Observe, which is that we think the *Infinitive* is among the other Moods of Verbs, what the *Relative* is among the *Pronouns* : For as the *Relative* has more in it than the other *Pronouns*, that it joyns the Proposition, in which it is, to another Proposition ; so I believe the *Infinitive*, besides the Affirmation of the Verb, may join the Proposition in which it is to another ; for *Scio*, is as good as a Proposition of it self, and if you add, *malum est fugiendum*, 'twould be two several Propositions ; but putting *esse*, instead of *est*, you make the last Proposition but a part of the first. And thence it is that in *French*, they almost always render the *Infinitive* by the *Indicative* of the Verb, *que je Sçay, que le mal est fuir* ; and then this *que* signifies only this Union of one Proposition to another ; which Union is in *Latin* contained in the *Infinitive*, and in *French* also, tho' rarely, as when we say, *Il croit sçavoir toutes choses*.

This way of joining Propositions by an *Infinitive*, or by *quod* and *que*, is chiefly in U'se, when we make one part of a Discourse have a Relation to another, as if I would report that the King said to me, *Je vous donneray une charge*, I shall not generally do it in these Terms, the King said to me, *I will give*

give thee a Post, le Roy m'a dit, *Je vous donneray une charge*, by leaving the two Propositions separate, one for me, the other for the King, but shall join 'em together by a *Qu'le, le Roy m'a dit, qu'il me donnera une charge*: And then it being only a Proposition, which is of myself, I change the first, *je donneray*, into the third, *il donnera*, and the Pronoun *vous*, signifying the King speaking, to the Pronoun *me*, signifying myself who speak.

This Union of the Proposition is also made by *si* in French, and by *an* in Latin, in relating an Interrogative; as if any one were to demand of me, *Pouvez faire cela, Can you do that*, I shou'd in relating it, say, *On m'a demande si je pouvoir faire cela, I was ask'd if I could do that*: And sometimes without any Particle, by changing only the Person, as, *He ask'd me, who are you? He ask'd me, who I was?*

But we must observe, that the Hebrews, tho' they spoke in another Language, as the Evangelists, make very little Use of this Union of Propositions, but always relate Discourses directly as they were made, so that the *וְטִי*, *quod*, which they frequently us'd, did often serve for nothing, and did not join Propositions: An Example of which is in St. John. Chap. 1. *Miserunt Judaei ab Hierosolymis Sacerdotes & Scribas ad Joannem ut interrogarent eum, Tu quis es? Et confessus est & non negavit; & confessus est quia (וְטִי) non sum ego Christus. Et interrogaverunt eum, Quis ergo? Elias es tu? Et dixit, Non sum. Propheta es tu? Et respondit, Non.* According to the common use of our Tongue, these Questions and Answers would have been related indirectly thus: *They sent to ask John who he was, and he confess'd he was not Christ. And they demanded who he was then, if he was Elias; and he said, No. If he was a Prophet, and he reply'd, No.* This Custom is even met with in prophane Authors, who seem to have borrow'd it also from the Hebrews: And thence it is that the *וְטִי* had often among them only the Strength of a Pronoun, depriv'd of its common Use of Connection, even when Discourse is reported not directly.

We have already said, that Men having on an infinite Number of Occasions, join'd some particular Attribute with the Affirmation, made so many Verbs different from Substantives, which are to be found in all Tongues, and that they may be call'd Adjective: To shew that the Signification, which is proper to each, is added to the Signification common to all Verbs, which is that of Affirmation. But 'tis a vulgar Error to believe that all these Verbs signify Action or Passion; for there's nothing a Verb cannot have for its Attribute, if the Affirmation be join'd to the Attribute. Nay, we see that the Verb Substantive *Sum, I am*, is frequently Adjective, because instead of taking it

to

to signify the Affirmation simply, the most general of all Attributes is join'd to it, which is *Being*; as when I say, *I think therefore I am*; *I am*, signifies *Sum ens*, I am a Being, a thing; *Existo*, signifies also *sum existens*, I am, I exist.

However that does not hinder, but that the common Division of these Verbs into *Active*, *Passive* and *Neuter* may be retained. Those Verbs are properly call'd *Active*, which signify *Action*, to which is oppos'd *Passion*; as, *To beat*, *to be beaten*; *to Love*, *to be lov'd*: Whether those *Actions* be determin'd to a *Subject*, which is called real *Action*, as, *To beat*, *to break*, *to kill*, &c. or only to an *Object*, which is called intentional *Action*; as, *To love*, *to know*, *to see*.

Whence it is that in several Languages, Men make use of the same Word, by giving it several Inflections, to signify both the one and the other, calling that a *Verb Active*, which has an Inflection, by which the *Action* is mark'd, and a *Verb Passive*, that which has an Inflection, by which the *Passion* is mark'd; *Amo*, *amor*; *verbero*, *verberor*. This was the Custom in all the ancient Languages, *Latin*, *Greek*, and *Oriental*; and moreover these latter gave three Actives to the same Verb, with each their Passive, and a Reciprocal between both the one and the other; as, *s'aimer* would be, which signify the Action of the Verb, on the Subject of that Verb; but the vulgar Tongues of *Europe* have no *Passive*, and instead of that, they make use of a Participle made of the *Verb Active*, which is taken in a *Passive* Sense, with the Verb Substantive; *Je suis*, *I am*; as, *I am beloved*, *Je suis aime*; *Je suis battu*, *I am beaten*, &c. Thus much for Verbs, *Active* and *Passive*.

Neuters, call'd by some Grammarians *Verba Intransitiva*, are of two Sorts; the one do not signify the *Action*, but a *Quality*; as, *Albet*, *it is white*; *viret*, *it's green*, *friget*, *it is cold*, &c. Or some Situation; as, *Sedet*, *he sits*; *stat*, *he stands*; *jacet*, *he lies*. Or has some relation to Place; *Adest*, *he is present*; *abest*, *he is absent*. Or some other State or Attribute; as, *Quiescit*, *he is quiet*; *excellit*, *he excels*; *præest*, *he is Superiour*; *regnat*, *he is King*.

The other Verbs *Neuter*, signify *Actions*, but such as do not pass in a Subject, different from him who Acts, or which doe not relate to another Object; as, *To dine*, *to sup*, *to march*, *to speak*.

Nevertheless these latter Sorts of Verbs *Neuter*, sometimes become *Transitive*, when a Subject is given them; as, *Ambulare viam*, where the Way is taken for the Subject of the *Action*, often also in *Greek*, and sometimes in *Latin*, a Subject is given it, being a Noun form'd of the same Verb; as, *Pugnare pugnam*, *servire servitutem*, *vivere vitam*.

But

But I believe these later Ways of Speaking were occasion'd only to mark something particular, that was not entirely contain'd in the Verb, as when one wou'd say, *Man leads a shameful Life*, which is not imply'd in the Word *vivere*; it has been said *vivere vitam beatam*; as also *Servire duram Servitutem*. Thus when we say *vivere vitam*, 'tis without doubt a *Pleonasm* come from those other Ways of Speaking. For this Reason, in all the new Languages we avoid joining the Noun to the Verb, as a *fault*, and don't say, for Example *To fight a great fight*.

By this, that Question may be resolv'd, whether every Verb not Passive, govern always an Accusative, at least understood: 'Tis the Opinion of some very able *Grammarians*, but for my Part, I don't think it. For first, The Verbs, that signifie no Action, but some Condition, as, *quiescit*, *existit*; or some Quality; as, *albet*, *calet*, have no Accusative they can govern; and for the rest, it must be regarded whether the Action they signifie has a Subject, or an Object, that may be different from that which Acts. For then the Verb governs the Subject, where this Object has the Accusative. But when the Action signify'd by the Verb, has neither Subject nor Object different from that, which Acts, as *to dine*, *to sup*; *prandere*, *cenare*, &c. then there is not sufficient Reason to say they govern the Accusative: Tho' those *Grammarians* thought the Infinitive of the Verb to be understood, as a Noun form'd by the Verb, and by this Example, *Curro*, they will have it *curro cursum*, or *curro currere*: However this does appear to be Solid enough, for the Verb signifies every Thing the Infinitive signifies taken as a Noun: And further, the Affirmation and Designation of the Person, and Tense. As the Adjective *candidus*, *white*, signifies the Substantive drawn from the Adjective, to wit *candor*, *whiteness*, and also the Connotation of a Subject, in which is that abstract; wherefore there's as much Reason to pretend, that when we say, *Homo candidus*, *candore* must be understood, as to Imagine that when we say *Curris*, *Currere* is to be understood.

The *Infinitive* which we have been explaining, is what properly should be call'd a Verb Impersonal, since it Marks the Affirmation, which is the property of the Verb, and Marks it indefinitely without Number and Person, which is properly to be Impersonal.

Nevertheless, the *Grammarians* generally give the Name of Impersonal, to certain Defective Verbs, that have hardly any thing but the third Person.

There are two Sorts of these Verbs, the one have the Form of Verbs Neuter, as, *Ponitetur*, *pudet*, *piget*, *licet*, *lubet*, &c. the other are made of Verbs Passive, and retain the Form, as, *Statur*, *curritur*, *amatur*, *vivitur*, &c. Now these Verbs have

have sometimes more Persons, than the *Grammarians* think of, as may be seen in the *Method. Latin. Remarks on Verbs*, Chap. 5. But what we may consider here, and which few Persons have taken Notice of, is, that it seems they are call'd Impersonal, only because implying in their Signification a Subject, which agrees only to the third Person. 'Twas not necessary to express the Fact, because 'tis mark'd enough by the Verb itself; and thus the Affirmation and Attribute, have been compriz'd by the Subject in one Word, as *Pudet me*, that is *pudor tenet*, or *est tenens me*; *Pœnitet me*, *pœna habet me*; *Libet mihi*, *libido est mihi*: Where it must be observ'd that the Verb *est*, is not only simply the Substantive, but signifies also Existence. For 'tis as if 'twas said, *Libido existit mihi*, or *est existens mihi*. And thus in other Impersonals resolv'd by *est*, as *licet mihi*, for *pictum est mihi*, *Oportet orare*, for *opus est orare*, &c. As to Passive Impersonals, *Statutur*, *curritur*, *vivitur*, &c. they may also be resolv'd by the Verb *est*, or *fit* or *Existit*, and the Nouns Verbal taken of themselves, as, *Statutur*, that is, *Statio fit*, or *est facta*, or *Existit*; *Curritur*, *cursus fit*; *Concurritur*, *Concursus fit*: *Vivitur*, *vita est*, or rather *vita agitur*. *Si sic vivitur*, *si vita est talis*, If Life is such. *Miserè vivitur cum medice vivitur*, Life is miserable when 'tis too much subjected to the Rules of Physick, and then *est* becomes a Substantive, because of the addition of *miserè*, which makes the Attribute of the Proposition.

Dum servitur libidini, that is, *dum servitus exhibetur libidini*, when a Man makes himself a Slave to his Passions. By this methinks may be concluded the Vulgar Languages have not properly Impersonals; for when we say in *French*, *il faut*, it must, *il est permis*, it me pleaseth, for *il* is there properly a Relative, which always serves instead of the Nominative of the Verb, which generally comes after in the Construction, as if I say *il me plaît de faire cela*; that is to say *il de faire*, for the Action or the Motion to do that pleases me, or *est mon plaisir*, 'tis my Pleasure. However this *il*, which few People in my Opinion have rightly understood, is only a Sort of Pronoun, for *id* that, which serves instead of the Nominative understood, or imply'd in the Sense, and Represents *il*, so that 'tis properly taken from the Article *il*, of the *Italians*; instead of which we say *le*, or from the Pronoun *ille*, from whence we also take our Pronoun of the third Person *il*; *il aime*, *il parle*, *il court*, &c.

For the Passive Impersonals, *amatur*, *curritur*, express'd in *French* by *on aime*, *on court*; 'tis certain these Ways of Speaking in our Modern Languages, are still less Impersonal, tho' Indefinite; this *on*, is there for *Man*, *Homme*, and consequently serves instead of the Nominative to the Verb: All this relates particularly to the *French*, and we have less of the Impersonal than they,

they, but the same Reasons will remove ours justly, apply'd. And one may also observe, that the Verbs of the Effects of Nature, as, *Pluit, ningit, grandinat*, may be explain'd by these same, in both Tongues.

As *Pluit*, is properly a Word in which for brevity sake the Subject, the Affirmation, and Attribute are included, instead of *Pluvia fit*, or *cadit*, and when we say *it Rains, it Snows, it Hails, &c.* it is therefore the Nominative, that is to say, *Rains, Snows, Hails, &c.* included with their Verb Substantive *est* or *uit*, as if we should say, *il pluie Est, Le Nege se fait, for id quod dicitur pluvia est, id quod vocatur nix fit.*

This is better seen in the Way of Speaking, where the French joyn a Verb with their *il*, as, *il fait chaud, il est tard, il est six heures, il est jour, &c.* For 'tis the same as may be said in Italian, *il caldo fa*, tho' in use we say simply *fa caldo*; *Astus*, or *Calor est*, or *fit*, or *existit*. And *il fait chaud*, that is to say, *il chaud (il caldo) or le chaud se fait*, to say *existit, est*. Thus we also say, *il se fait tard*, for *il tardo*, that is to say *il tarde (le tard, or the Evening) se fait*. Or as is said in some Provinces, *il s'en va tard*, for *il tarde, le tard sen va venir*, that is the Night approaches: As also *il est jour*, that is *il jour (or the Day) est, is*. *Il est six heures*, that is, *il temps six heures est*; The Time or part of the Day call'd fix a Clock is. And thus in other the like Terms.

Tho' we have no Participles in English, but what by the best Judges are reduc'd to *Qualities*, yet to carry on this general Grammar, I here add something on them: Participles are true Noun Adjectives, and 'twou'd not be proper to Discourse of 'em here, if they had not such a near Relation to Verbs. This Relation consists, as we have said, in that they signify the same Thing, as the Verb, except the Affirmation, which is taken away, and the Designation of the three different Persons, which follows the Affirmation. For which Reason when 'tis restor'd to it, we do the same Thing by the Participle, as by the Verb; as, *amatus sum*, is the same thing as *Amor*; and *sum amans*, as *amo*. And this Way of Speaking by Participle, is more usual in Greek and Hebrew, than in Latin, tho' Cicero makes use of it sometimes.

Thus the Participle retains the Attribute of the Verb, and also the Designation of the Time, or Tense, there being Participles of the Present, the Preterit, and the Future, especially in Greek. But this is not always observ'd, tho' some Participles joyn often all Sorts of Tenses; as for Example the Passive Participle *Amatus*, which in most Grammarians passes for the Preterit, is often of the Present and Future; as, *amatus sum, amatus ero*. And on the contrary, that of the Present; as, *amans*, is often of the Preterit, *Apri super se dimicant, indurantes At-*

tritu arborum costa, Plin. that is to say *postquam induraverit*, and the like, *Nouv. Meth. Lat Remarg.* on Participles.

There are Active and Passive Participles, the Active in Latin, end in *ans* or *ens*, *curans*, *docens*; the Passive in *us*, *amatus*, *doctus*; tho' there are some of these, that are Active, to wit those of Verbs Deponent; as, *Locutus*. But there are some also, that add to this Passive Signification, *que cela doit estre*, *qu'il faut que cela soit*, that must or ought to be, or are the Participles in *us*, *amandus*, that ought to be belov'd: tho' sometimes that latter Signification is almost quite lost.

The Property of Participles of Verbs Active, is to signify the Action of the Verb, as 'tis in the Verb, that is to say in the Course of the Action itself, whereas Verbal Nouns, that signify Actions also, signify them rather in the Habit, than in the Act. Thence it is that Participles have the same Regimen as the Verb, *amans Deum*. Whereas Verbal Nouns, have the same Regimen as Nouns, *amator Dei*. And the Participle itself, has the same Regimen as Nouns, when it signifies rather the Habit, than the Act of the Verb, because it then has the Nature of a simple Noun Verbal, as, *amans Virtutis*.

We have seen that by taking away the Affirmation from Verbs Active and Passive Participles are made, which are Noun Adjectives retaining the Regimen of the Verb, at least in the Active.

But there are in Latin two Noun Substantives form'd, one in *dum*: call'd a gerund, which has divers Cases, *dum*, *di*, *do*; *amandum*, *amandi*, *amando*; but it has but one Gender, and one Number, in which it differs from the Participle in *us*, *amandus*, *amanda*, *amandum*.

Another in *um*, call'd Supine, which has also two Cases, *tum*, *tu*; *amatum*, *amatu*; but it has no more diversity either of Gender or Number, in which it differs from the Participle in *us*, *amatus*, *amata*, *amatum*.

I know very well the Grammarians are puzzled a little to explain the Nature of the Gerund; and that some very able ones have thought 'twas an Adjective Passive, whose Substantive was the infinitive of the Verb; so that they pretend for Example, that *tempus est legendi Libros*, or *Librorum* (for both the one and the other is us'd) is as if it was *tempus est legendi ut legere Libros vel librorum*. There are two Speeches, to wit *tempus legendi* *non legere*, which is the Adjective and Substantive, as if it was *legende lectionis*, & *legere Libros*, which is the Noun Verbal, that then governs the Case of the Verb, as well as a Substantive governs the Genitive when we say, *librorum*, for *Libros*. But considering every thing, I don't see that this Term is necessary.

ENGLISH TONGUE. III

For 1. As they say of *legere*, that 'tis a Verbal Noun Substantive, which as such may govern either the Genitive, or even the Accusative, as the Ancients said, *curatio hanc rem*; *Quid tibi hanc actio est?* Plaut. I say the same Thing of *legendum*, that 'tis a Verbal Noun Substantive, as well as *legere*, and that consequently it may do all that's attributed to *legere*.

2. There is no Ground to say that a Word is understood when 'tis never exprest, and cannot be exprest without appearing absurd: now never was an Infinitive join'd to its Gerund, and if one shou'd say *legendum est legere*, it wou'd appear altogether absurd, therefore, &c.

3. If the Gerund *legendum* was an Adjective Passive, it wou'd not be different from the Participle *legendus*; for what Reason therefore did the Ancients who understood their Tongue, distinguish Gerunds from Participles? I believe therefore the Gerund is a Noun Substantive, which is always Active, and which differs from the Infinitive, only consider'd as a Noun; because it adds to the Signification of the Action of the Verb, another of the Necessity or Duty; as if one wou'd say the Action that is to be done, which seems to be mark'd by the Word Gerund, which is taken from *gerere*, to do; whence it comes that *pugnandum est*, is the same Thing as *pugnare oportet*, and the English and French which have not this, render it by the Infinitive, and a Word which signifies *ought to be*. *Il faut combattre*, and in English, *we ought to fight*.

But as Words do not always preserve the Force, for which they were invented, this Gerund in *Dum*, often loses that *Oportet*, and preserves only the Action of the Verb; *Quis talis in fando Temperet à Lacrymis?* That is to say, *in fando*, or *in fari talia*.

As for the *Supine*, I agree with those *Grammaticians*, that it is a Noun Substantive which is Passive, whereas the Gerund in my Opinion is always active.

(G) What little I have to say more on these Words Affixant, you will find in the Appendix.

The *Time* that is *passing*, but not perfectly past, has these following *Words assistant*, *was*, *wast*, *wert*, *were*: as, I *was* coming, thou *wast* coming, he *was* coming, we *were* coming, ye, or you *were* coming, they *were* coming.

The *Time* perfectly past, has these, *have*, *hast*, *has*, *hath*; as, I *have* come, thou *hast* come, he *has* or *hath* come, we *have* come, &c.

The *Time* more than past, has, *had*, *hadst*; as, I *had* come, thou *hadst* come, he *had* come, &c.

The *future Time*, has, *shall* or *shalt*, *will* or *wilt*; as, I *shall* come, thou *shalt* come, he *will* come, thou *wilt* come, &c.

In the first Person *shall* simply expresses the foretelling, and *will* promises, or threatens; but in the second and third Persons, *shall* promises, and threatens, but *will* barely foretells.

Would, and *should* tell what was, or had been to come, but with this Difference; that *would* intimates the *will*, or Propension of the Agent, but *should* the simple or bare futurity.

May, and *can* with their *Times passing*, *might* and *cou'd* insinuate the Power, but with this Difference, *may*, and *might* imply the Right or Lawfulness, or at least the possibility of the Thing; but *can* and *could* were spoken of the Force, and Power of the Agent, as, I *can* burn, I *cou'd* burn, I *may* burn, or I *might* burn; *Must*, implies a necessity, I *must* burn.

The foregoing *Auxiliaries*, are call'd defective, because they admit no *Auxiliary Word* before them on any Occasion, and are not us'd beyond the *Time passing*, or not Perfectly past; for the contrary Reason, the following are perfect and entire, viz. *Have*, and *am* or *be*.

Have, denotes the *Time perfectly past*, as has been observ'd, or that which is perfectly past when we spoke, and *had* that which is more than perfectly past;

past; that is, which was past at the Time when the Subject of the Discourse was, as, *I have burned*, *I had burned*: But with the Addition of *shall*, or *will*, it signifies what will be past, as, *I shall have spoken*, *I shou'd have spoken*.

Am, or *be* with its depending States, determine the Word to a passive Signification, or denotes suffering when join'd, as an *Auxiliary* or *Assistent* to another Word, and when by it self it shews Being.

This Word is sufficiently irregular, and has a double Formation, as,

In the Time present, $\left\{ \begin{array}{l} \textit{Am, art,} \\ \textit{is, be,} \\ \textit{be'st, be} \end{array} \right\}$ in the Number $\left\{ \begin{array}{l} \textit{are} \\ \textit{signifying} \\ \textit{more than one} \end{array} \right\}$ $\left\{ \begin{array}{l} \textit{be.} \end{array} \right\}$

In the Time passing, $\left\{ \begin{array}{l} \textit{Was, wast,} \\ \textit{was, were,} \\ \textit{wert, were} \end{array} \right\}$ in the Number $\left\{ \begin{array}{l} \textit{were.} \\ \textit{of many} \end{array} \right\}$

But as an absolute Word, tho' then irregular, it is carry'd through all its Time, and all its Modes or Forms, as follows:

I am; thou art; he is; we, ye, they are.

I was; thou wast; he was; we, ye, they were.

I have been; thou hast been; he has been; we, ye, they have been.

I had been; thou hadst been; he had been; we, ye, they had been.

I shall be; thou shalt be; he shall be; I will be; thou wilt be, &c.

I may be; thou may'st be; he may be; we, ye, and they may be.

I might be; thou might'st be; he might be; we, ye, and they might be.

I might have been ; thou might'st have been ; he might have been ; we, ye, and they might have been, &c.

Concerning the use of the *Auxiliary*, or *Assistent Words* observe, that these, *Do, Did, Shall, Will, may, can, might, could, should, would, Love,* are set before the *Word* in its first State, or *present Time* ; and *had, have, am, was, be been, loved,* before the Times form'd by *D. T. and P.*

There are yet some irregular *Words* in the Formation of the *Time passing* ; but this Irregularity, makes only the Native Words of our Tongue, which are *Words* of one Syllable, or deriv'd from *Words* of one Syllable.

The first Irregularity, and that which is the most general, arose from our Quickness of Pronunciation, by changing the Consonant (*d*) into (*t*), as often, as by that means the Pronunciation is made the more *Expeditious* ; and indeed seems rather a *Contraction*, than an Irregularity : Particularly after *c, ch, sh, f, k, p, x* ; and after *s*, and *th* when pronounc'd hard, and sometimes after *l, m, n, r*, when a short Vowel goes before ; for these Letters more easily admit a (*t*) than a (*d*) after them, as, *Plac't, Hatch't, fish't, wak't, dwelt, smelt, &c.* instead of *plac'd, snatch'd, fish'd, wak'd, dwell'd, smell'd, &c.*

But sometimes when a long Vowel goes before, it is either shortned, or is chang'd into a short one, as, *Kept, slept, wept, crept, swept, lept, &c.* from the *Words* to *keep, sleep, weep, creep, sweep, leap.*

But (*d*) remains after the Consonants, *b, g, v, w, z, s, th*, when they have a softer Sound, and when a long Vowel precedes, *l, m, n, r*, for they more easily Unite and Incorporate with (*d*), than (*t*), because of the like direction of the Breath to the Nostrils, as you may find in the Notes to this Grammar

on

on the formation of those Letters; thus, *Liv'd, smil'd, raz'd, believ'd*, &c. from *Live, smile, razc, believe*.

Except when the long Vowel is shortned before *l, m, n, r*; or when *b* and *v* are chang'd into *p*, or *f*, and the softer Sound of *s*, passes into their harder, as, *Felt, delt, dremt, ment, left, bereft*, &c. from *to feel, deal, dream, mean, leave, bereave*, &c.

But when (*d*) or (*t*) go before, and are join'd by (*d*) or (*t*), (in this contracted Form), they Incorporate with the radical (*d*) or (*t*), into one Letter: that is, if (*t*) be the radical Letter, they Unite into (*t*), but if (*d*) be the radical Letter, then they Incorporate into (*d*) or (*t*), according, as this, or that Letter is the easier to be pronounc'd, as, *Read, led, spred, dread, shred, tread, bid, hid, chid, fed, bled, bred, sped, strid, slid, rid*, &c. (which doubtless were Originally, *read'd, bid'd*, &c. as it were, *read'd, bid'd*, &c.) from *to Read, lead, spread, shed, dread, shread, bid, hide, chide, feed, bleed, breed, speed, stride, slide, ride*, &c. thus, *cast, hurt, cost, burst, eat, beat, sweat, sit, quit, smit, writ, bit, hit, met, shot*, &c. (tho' perhaps these Words wou'd for the Distinction of the passing Time, from the *present*, be better Spelt; *eatt, beatt, bitt, bitt*, &c. as it were *eat't, bit't, bit't*, &c.) from these WORDS to *cast, hurt, cost, burst, eat, beat, sweat, sit, quit, smite, write, bite, hit, meet, shoot*, &c. thus, *lent, sent, rent, girt*, &c. for, *lend'd, send'd*, &c. from *to lend, send, rend, gird*, &c.

Tho' this Irregularity be sometimes lost, and the regular Spelling observ'd, as, *plac'd, fish'd*, &c. yet 'tis but seldom, and in few Words.

There are not a few other irregular WORDS in the *passing Time*, but those, which are more particular and special, may be reduc'd to their Classes, as, (1) *Won, spun, begun, swam, struck, sung, stung, flung, rung, wrung, sprung, swung, drunk, sunk, shrunk, stunk, hung, come, run, found, bound, ground, wound*; many

many of them are likewise Spelt with (a), as, *began*, *sang*, *rang*, *sprang*, *drank* *came*, *ran*, and some others, tho' not so often; from to *win*, *spin*, *begin*, *swim*, *strike*, *stick*, *sing*, *sting*, *sling*, *ring*, *wring*, *spring*, *swing*, *drink*, *sink*, *shrink*, *stink*, *hang*, *come*, *run*, *find*, *bind*, *grind*, *wind*, &c.

(2.) *Fought*, *taught*, *raught*, *fought*, *befought*, *caught*, *bought*, *brought*, *thought*, *wrought*; from to *fight*, *teach*, *reach*, *seek*, *beseech*, *catch*, *buy*, *bring*, *think*, *work*; yet some of these sometimes keep their Regularity, as, *reach'd*, *beseech'd*, *catch'd*, *work'd*, &c.

(3.) *Took*, *shook*, *forsook*, *woke*, *awoke*, *stood*, *brake*, *spoke*, *bore*, *shore*, *swore*, *tore*, *wore*, *wove*, *clove*, *strove*, *throve*, *drove*, *shone*, *rose*, *arose*, *smote*, *wrote*, *bode*, *abode*, *rose*, *chose*, *trod*, *got*, *begot*, *forgot*, *rod*; some likewise write *thrive*, *rise*, *smite*, *writ*, *abid*, *rid*, &c. others Form them by (a), as, *Brake*, *spake*, *bare*, *share*, *sware*, *tare*, *ware*, *clawe*, *gat*, *begat*, *forгат*, and perhaps some others; but this Way is seldom, and very unpolite: the present Times of these Words are, *Take*, *shake*, *forsake*, *wake*, *awake*, *stand*, *break*, *speak*, *bear*, *shear*, *swear*, *rear*, *wear*, *weave*, *cleave*, (to cling to), *cleave* (to Split), *strive*, *drive*, *shine*, *rise*, *arise*, *smite*, *write*, *bide*, *abide*, *ride*, *chuse* (or *choose*) *tread*, *beget*, *forget*.

(4.) *Give*, *bid*, *sit*, have their passing Times, *gone*, *bad*, *sate*.

(5.) *Draw*, *know*, *snow*, *grow*, *throw*, *blow*, *crow*, *fly*, *slay*, *see*, *ly*, make their passing Times, *drew*, *knew*, *snaw* (or rather *snow'd*) *grew*, *threw*, *blew* (or rather *blow'd*) *crew*, (or rather *crow'd*;) *flew*, *slew*, *saw*, *lay*, *flee*, or *flye*, *fled*; from *go*, *went*. These are all, or the most part, at least of the most consequence of all the irregular WORDS in the English Tongue.

Note, That when two Words of Affirmation come together, before the latter the Sign (to) is always express'd or understood, as, *I love to Read*, *I dare fight*; in the latter (to) is understood, for it means, *I dare to fight*.

CHAP. VIII.

Of the MANNER of Words.

(^a) **A** Manner of a Word, is a Part of Speech or Language, that signifies the Manner, Circumstance, or Connection of Words, and are join'd to other Parts of Speech.

It is known by this; that it admits not in good Sense, either the Signs of the several States of Names, as, *of, to, for, from, &c.* nor the Personal Names; *I, thou, he, we, ye, and they*; before them, for it would be Nonsense to say, *to foolishly, of foolishly, from foolishly, &c.* or *I foolishly, thou foolishlyest, he foolishlyeth, &c.*

Tho' this be in my Opinion a sufficient Mark, to discover this Part of Speech; yet since others, have divided them into three Branches, and consequently rang'd them under three Heads, I shall follow their Example, lest I be thought to leave any thing Material out of this Grammar.

(^b) They are therefore divided into three Sorts, or rather rang'd under these three Heads: ADDED WORDS, showing the Manners or Qualities of Words,

(^c) I have already observ'd that Cases, and Prepositions, or Fore-plac'd Words, were invented for the same Use, that is to show the Relations, that Things have to one another. In all Languages, these Relations are shown by Prepositions. But these several Relations, will be evident from running over the Particulars of the Text, and by having Recourse to the Appendix, in which I shall add something about them, as well as other Things, which may be of use to such, as have a Mind to know the French Tongue; and some that will reach to Language in general.

(^d) The Desire Men have to shorten Discourse, gave Rise to Adverbs, or Added Words; for the greatest part of these Particles, are only to signify in one Word only, what cou'd not else

Words, and being added to them, claim the Name of *Added Words*, or *added to Words*: **FORE-PLAC'D WORDS**, denoting some Circumstances of *Actions*, and join Words to Words, and little Members of a Sentence to each other. **JOINING WORDS**, join Sentence to Sentence, as greater Members of a Period.

You

else be done without a *Preposition*, and a *Noun*; as, *Sapienter*, for *Cum sapientiâ*, with *Wisdom*; *hodiè*, to *Day*, for *in hoc die*, in *this Day*.

And this is the Reason, That in the vulgar Languages, the greatest Part of the *Adverbs*, are generally more Elegantly explain'd by the *Noun* and the *Preposition*; thus we rather say, (I speak generally, for it holds not always) *with Wisdom*, *with Prudence*, *with Pride*, *with Moderation*, than *wisely*, *prudently*, *proudly*, *moderately*; tho' in *Latin*, it is generally more Elegant to use the *Adverbs*.

Thence it is that a *Noun*, or *Name* is often taken for an *Adverb*; as, *Istar* in *Latin*, *primum*, or *primo*, *partim*, &c. thus in *French*, *Dessus*, *dessous*, *dedans*, which are indeed *Nouns*. These two Sorts of Particles which I have just remark'd on, are concern'd in the Objects of the Mind, not in the Actions or Judgments.

The second Sort of Words, which signify the Form of our Thoughts, and not properly their Objects, are the *Conjunctions* or *Joining-Words*, as *et*, *non*, *vel*, *si*, *ergo*, &c. *and*, *not*, *or*, *if*, *therefore*, &c. because if we consider well, and reflect justly, we shall find that these Particles signify nothing, but the very Operation of the Mind, which joyns, or disjoins Things which we deny, or which we consider absolutely, or conditionally; for Example, There is no Object in the World lies out of our Mind, which answers the Particle *Non*, but it is plain, that it denotes nothing but the Judgment which we make to show, that one thing is not another.

Thus *Ne*, which in *Latin*, is a Particle of Interrogation, as *Aisne?* *Do you say it?* is not the Object of our Mind, but only marks the Motion of our Soul, by which we desire to know something. And the same may be said of all Words of Interrogation, as, *quis*, *que*, *quid*.

Interjections are Words that signify nothing without us, but they are Words, or rather Sounds, which are more Natural than Artificial, which express the Emotions of our Souls; as, *Alas!* *woe's me!* *oh!* &c.

You may know an *Added Word*, by its making compleat Sense with one *Word*, and its Name; as, *A Philosopher speaks wisely*; a *Wise Man lives happily*. And by answering the Question *how?* or *after what Manner?* This Part of Speech is sometimes join'd to a Name, or Quality to express their Manner, as, *too much a Philosopher*; *egregiously Impudent*. But here indeed, and in most Cases, a *Word* is express'd or understood, to which the *Added Word* also relates.

ADDED WORDS relate either to the *Manner*, *Place*, or *Time*: The first expresses the Manner of being, doing, or suffering *Absolutely*, or *Comparatively*.

1. *Absolutely.*

- | | | |
|----|---|--|
| By | { | 1. Certainty: as, <i>Verily, truly, undoubtedly.</i> |
| | | 2. { Contingence: as, <i>Happily, perhaps,</i>
by chance. |
| | | 3. Negation: as, <i>Not, in no</i> - 3. |
| | | 4. { Natural Powers, or Habits: as, <i>Wisely,</i>
liberally, justly. |
| | | 5. { Sensible Impressions: as, <i>Brightly,</i>
nastily, bitterly, loudly, smoothly. |
| | | 6. { Passions of the Soul: as, <i>Merrily, joy-</i>
fully; as, <i>Ha! ha! he! wondrously,</i>
as, <i>Lo! behold! O! oh! Scornfully,</i>
as, <i>Tush; lovingly, as, Ah! hatefully,</i>
as, <i>Fob; sorrowfully, as, Alas! ah!</i>
wo's me! |

2. *Comparatively.*

- | | | | |
|---|----|---|--|
| { | By | { | 1. { Excess: as, <i>Very, exceedingly, too much,</i>
more, most; as, <i>more hardly, most</i>
<i>softly.</i> |
| | | | |

2. De-

- | | | |
|--------------|----|--|
| {
By
} | 2. | { Defect: as, <i>Almost, well nigh, little, less, least of all.</i> |
| | 3. | { Likeness, or Equality: as, <i>So, alike, as it were, as,</i> |
| | 4. | { Unlikeliness, or Inequality: as, <i>Otherwise, differently, far otherwise.</i> |

3. ADDED WORDS of Place.

- | | | |
|------------------|----|---|
| {
Denote
} | 1. | { Presence in a Place, answering to the Question <i>where?</i> as, <i>Here, there, elsewhere, every where, no where, some where else, above, below, within, without, or to the Question with whom?</i> as, <i>Together, at once, a part, severally.</i> |
| | 2. | { Motion from a Place? as, <i>Whence, hence, thence.</i> |
| | 3. | { Motion towards a Place? as, <i>Whitherwards, hitherwards, thitherwards, otherward, toward, upward, downward.</i> |
| | 4. | { The way to a Place? as, <i>Whitheraway, this, that, or anotherway. Tho' these are scarce Added-Words.</i> |
| | 5. | { The Term or End of Motion: as, <i>Whither, hither, thither, other whither to, hitherto.</i> |

4. ADDED WORDS of Time.

- | | | |
|------------------|----|--|
| {
Denote
} | 1. | { Being in Time: as, <i>When?</i> either the present, as <i>now, to day; the past, as, already, yesterday, before, long since, heretofore; the future, as, to morrow, not yet, after, hereafter, henceforward.</i> |
|------------------|----|--|

2. Da-

- Denote { 2. Duration, or Continuance : **How long?** *a long while, slowly, quickly, shortly, hitherto.*
- { 3. Vicissitude, or Repetition : **How often?** *often, sometimes, seldom daily, yearly, by turns, alternately, once, twice, thrice, ten times, &c.*

ADDED WORDS that are deriv'd from Qualities, which admit the Degrees of Comparison, do the same, as, *Hardly, more hardly, most hardly.*

FOREPLAC'D WORDS take their Denomination from their Situation, both in Words compounded of them, and being plac'd before Names in Construction, or Sentences, denoting the Circumstances of an Action, as, *To, for, from, with, in, by, &c.* and it may be known by making compleat Sense with a *Word*, or a *Quality* deriv'd from a *Word* before it, and a *Name* with some of the *Signs* of its States after it, as, *I speak to him, not I speak to he;* because *he* is the first State of the *Personal Name*, with which no *Foreplac'd Words* can make Sense; again, *he came from me, not from I, he was with her, not she, &c.*

A JOINING WORD, receiving its Name from joining together, does join Sentences, and is known by leaving the Sense imperfect, without the *Words*, for Example: as, *As I went to School,* where the Mind is insuspence till another *Word of Affirmation*, or Sentence be added, thus; as, *As I went to School, I met my Master.* By this Conjoining of Sentences, it is to show the Relation of one Notion to another.

Here I think it proper to add some Proprieties in Writing, which make Words more beautiful and expressive.

All proper Names of Persons, Places, Ships, Rivers, &c. are to be written with a Great or Capital

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Letter:

Letter : And indeed all *Names* whatever, and any other *Part* of Speech, when there is an Emphasis or Force laid upon it, else *Qualities*, *Words*, and *Manner of Words* are written with Small Letters.

The first Word of every Letter, Book, Note, Verse, Bill, &c. begins with a *Capital*, every Sentence must likewise begin with a *Capital*. All Quotations begin with a *Capital*. No *Capital* ought to be written in the Middle of a Word among small Letters. You may Express something of great Stress or Weight, by putting whole Words in *Capitals*, and in Titles or Ornaments of Books.

CHAP. IX.

OF DERIVATION.

HAVING thus consider'd the several Parts of Speech, I think it will not be unuseful to follow the Example of other *Grammarians*, for the Benefit of *Foreigners*, and to do just Honours to our Mother Tongue, and observe to you the Convenience and Affinity of each to the other ; or to shew how one is deriv'd from the other, to add a few Words of *Derivation*.

From every *Name*, or *Quality* put for a *Name* (either in the Number, that signifies *one*, or that which signifies more than *one*) the *Quality* of Possession is form'd by adding (*s*), as I have already observ'd. And every *Name*, that is put for a *Quality*, degenerates into a *Quality*, which we may call a *Respective Quality*.

Many *Names*, and some *Qualities* (and sometimes the other Parts of Speech) being put for *Words* of *Affirmation*, degenerate into those Words ; and signifying some sort of Application of the same thing, the Vowel being most commonly lengthened, and the

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Consonant alleviated, or soften'd ; as, a *House*, to *house* (to see or receive into a *House*) ; *Brass*, to *braxe* ; *Glass*, to *glaze* ; *Grass*, to *graze* ; *Price*, to *prize* ; *Breath*, to *breathe* ; *Shade*, *Shadow*, to *shade*, to *shadow* ; a *Fish*, to *fist* ; *Oil*, to *oil* ; *Rule*, to *rule* ; *Love*, to *love* ; *Life*, to *live* ; *Strife*, to *strive* ; *Further*, to *further* ; *Forward*, to *forward* ; *Hinder*, to *hinder* ; and infinite more.

Sometimes the Syllable (*en*) is added, especially to *Qualities* ; as *Haste*, to *hasten*, or to *haste* ; *length*, to *lengthen* ; *strength*, to *strengthen* ; *short*, to *shorten* ; *fast*, to *fasten* ; *white*, to *whiten* ; *black*, to *blacken* ; *hard*, to *harden* ; *soft*, to *soften* ; and many others.

From *Words* (either from these or any others) the *Qualities* in (*ed*) and (*ing*) are form'd ; but adding the Termination (*er*), they become Verbal Names, signifying the Agent ; as, to *hear*, *heard*, *hearing*, a *hearer* ; to *give*, *given*, a *Guift*, or *Gift*, (for *giv'd*), *giving*, a *giver* ; and innumerable more.

From *Names* are *Qualities* of Power or Abundance form'd, by adding the Termination (*y*), the Vowel being sometimes, but rarely, lengthen'd, and the Consonant soften'd ; as, a *Louse*, *lousy* ; *Wealth*, *wealthy* ; *Health*, *healthy* ; *Might*, *mighty* ; *Worth*, *worthy* ; *Wit*, *witty* ; *Lust*, *lusty* ; *Water*, *watry* ; *Earth*, *earthy* ; *Wood*, a *Wood*, *woody* ; *Air*, *airy* ; a *Heart*, *hearty* ; a *Hand*, *handy* (a).

From *Names* are deriv'd *Qualities* of Plenitude, or Fulness, by adding *full* ; as, *Joy*, *joyful* ; *Fruit*, *fruitful* ; *Youth*, *youthful* ; *Lust*, *lustful* ; *Care*, *careful* ; *Use*, *useful* ; *Plenty*, *plentiful* ; *Delight*, *delightful* ; *Help*, *helpful* ; and many others.

Sometimes much to the same Sense the Termination (*some*) is added, as *Delight*, *delightsome* ; *light*, *lightsome* ; *game*, *gamesome* ; *irk*, (an old obsolete Name)

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(*) To this Termination the German (*ig*) answers.

(b) But

Name) *irksome*; *burden*, *burdensome*; *trouble*, *troublesome*; *full*, *fulsome*; *hand*, *handsome*; *alone*, *lonesome*; *whole*, *wholesome*; *toil*, *toilsome*.

But when the Termination (*less*) is added to a Name, then it signifies *Want*, as *Worth*, *worthless*; *wit*, *witless*; *heart*, *heartless*; *joy*, *joyless*; *care*, *careless*; *use*, *useless*; *help*, *helpless*; *comfort*, *comfortless*; *sap*, *sapless*; *hap*, *hapless*; and many more.

The same holds when (*un*) or (*in*) is prefix to a Quality, tho' (*in*) is only us'd in Words deriv'd from the *Latin*; as, *Pleasant*, *unpleasant*, *wise*, *unwise*, *profitable*, *unprofitable*, *patient*, *impatient*, *unworthy*, *unhealthy*, *unfruitful*, *unusual*, and many more. (b)

Names and Words which have *dis* and *mis* prefix'd, (deriv'd from the *French* *des* and *mes*) have almost the same signification with those, which begin with (*un*), with only this difference, that *dis* rather implies Contrariety, than Privation (and answers the *Latin* Preposition *de*, in Composition); *mis* insinuates a sort of Error; to *like*, to *dislike*; to *honour*, to *dishonour*, to *grace*, to *disgrace*; to *deign*, to *dis-*

(c) But we must observe, that as all *Latin* Words compounded with (*in*), do not signify Privation, so do not all those *English* Words, which begin with (*in*); for we have many of them from the *French*, tho' most from the *Latin*, which are promiscuously written by (*en*) or (*in*); in which the genuine signification of the *Latin* Preposition (*in*) is preserv'd; as *ingender*, *implant*, *ingrave*, or *engender*, *emplant*, and *engrave*, &c. *engender'd*, *emplant'd*, *engraven*, &c. and it were to be wish'd, for the Ease of Foreigners, that (*en*) were always preserv'd in those Words, we derive from the *French*, rather than the *Latin* (*in*), from whence the (*en*) originally came, were restor'd, that all dubiousness might be remov'd; for (*un*) is always privative, (*n*) never is, but (*in*) is sometimes, and sometimes not; for it is not privative in those Words, which are promiscuously written by (*in*) and (*en*). But in others it most commonly is, as being deriv'd from those *Latin* Words which are so in the Original.

(c) Those

disdain; so *dishonour*; *disgrace*, *disdain*, and other Names. *Chance*, *bap*, *mischance* *misbap*; to *take*, to *mistake*, *deed*, *misdeed*, to *use*, to *misuse*, to *employ*, to *misemploy*, to *apply*, to *misapply*, and such like. (c)

When to Names the Termination of (*ly*) is added, (and sometimes to *Qualities*) the *Qualities* of Likeness are form'd from them, as, A *Giant*, *giantly*, (*Giant like*), *Earth*, *earthly*, *Heaven*, *heavenly*, *World*, *worldly*, *God*, *godly*, *Good*, *goodly*: and it answers to the *lich* and *lick* of the *Germans* and *Dutch*. This Termination being added to *Qualities* from the *Manners of Words*.

When the Termination (*ish*) is added to *Qualities* (and often to Names), they imply a diminution or lessening; as *Green*, *greenish*, *White*, *whitish*, *Soft*, *softish*, *Thief*, *thievish*, a *Wolf*, *woolfish*, a *Child*, *childish*: and many more, nay as many as you have a mind to form.

But we have other Forms of Diminutives in Names, (but those more rare) as *Hill*, *Hillock*, *Part*, *Parcel*, a *Cock*, *Cockerel*, a *Pike*, *Pickerel*, a *Poke*, (or *Bag*, an antiquated Word, and only in use now in some of our distant Dialects) *Pocket*, a *Goose*, *Gosling*, a *Lamb*, a *Lambkin*, a *Chick*, a *Chicken*, a *Man*, a *Manikin*, (or little *Man*, a Word rarely us'd) a *Pipe*, *Pipkin*.

The *English* have yet another Rule and Form of Diminutives, by extenuating the very Sound of the Letters, especially of Vowels; as the Form of enlarging or augmenting is by protracting and swelling them, and that sometimes not so much by changing the Letters, as in the Pronunciation of them; as first, To *sup*, to *sip*, *Soop*, *Sop*, *Sippet*, *Top*, *Tip*,
M 3 Spit,

(c) Those which are deriv'd from the *Latin*, written with (*de*), or (*dis*), retain their original Sense, as *distinguish*, *distringuo*; *detract*, *detracto*; *detain*, *detineo*, &c.

(d) Men

Spit, Spout, Babe, Baby, Booby; which is heighten'd or lessen'd by adding *great* or *little*.

From *concrete Qualities* are form'd *abstract Names*, by adding the Terminations (*ness*), (*hood*) or (*head*), as *White, whiteness, hard, hardness, great, greatness, skilful, skilfulness, unskilfulness*, and an infinite Number more.

The *English Terminations hood and head*, answer the German *heyte*, and are deriv'd from it, in *Godhead, Manhood, Maidenhead, Widowhood, Knighthood, Priesthood, Likelihood, Falshood*.

But there are other *abstract Names*, which are deriv'd from *Qualities*, and from *Words*, adding the Termination (*th*) sometimes with a little variation; as *Long, length, strong, strength, broad, breadth, wide, width, deep, depth, high, height, (or as anciently height)* *true, truth, warm, warmth, dear, dearth, slow, sloath, merry, mirth, bail, health, weal, wealth, dry, drowth, young, youth, moon, month, room, roomth*, a Word not much us'd.

To these are those akin, which are deriv'd from *Words of Affirmation*; as *Dy, death, till, tilth, grow, growth, steal, stealth, bear, birth, rue, ruth, (an antiquated Word) see, sight, fly, flight, weigh, weight, fray, fright, to draw, to drink draught*.

Some *Names ending in (ship)* imply *Office or Condition*; as, *Kingship, Wardship, Guardianship, Wardenship, Fellowship, Partnership, Stewardship, Chanceryship, Headship, Lordship, worship*; whence *Worshipful*, and to *worship*.

Those few in *dom, rick*, and which denote *Power*, or at least *State and Condition*; as *Kingdom, Dukedom, Earldom, Princedom, Popedom, Christendom, Freedom, Wisdom, Whoredom, Bishoprick, Bawliwick*. ^(d)

There

^(d) *Ment* and *age*, are plainly *French Terminations*, and have the same Meaning with us, and scarce ever occur, but in Words

There are, besides these, other Words among us which have relation to one another, as deriv'd from the same Stock, and of a kindred signification; as, to *beat*, a *Bat*, a *Battle*, a *Beetle*, a *Battledoor*, to *batter*, *Batter*, to *take*, *touch*, *tickle*, *tack*, *tackle*. (c)

(f) (*Sn*) is an ending that generally implies the Nose, or something belonging to it, which are deriv'd from it, and have a great Relation to it; as, *Snout*, *sneeze*, *snore*, *snort*, *sneer*, *snicker*, *snort*, *snivil*, *snite*, *snuff*, *snuffle*, *snaffle*, *snarl*, *snudge*, to hold your Nose into your Bosom. (s)

(h) (*Bl*) implies something of blowing, or belonging, or relating to it; as *Blow*, *blast*, to *blast*, to *blight*, to *blast ones Reputation*, *bleat*, (as a *Sheep bleateth*) *bleak* or something pale, or expos'd to the Winds, (as he is said to look *bleak*, or *Weather-beaten*, who is something pale, having been expos'd to the cold Winds in a Journey; to *bleach*, is to whiten Linnen or

Words deriv'd from that Language, as *Commandment*, *Usage*, &c.

(c) Perhaps they all come from the Greek *τιγω* or *τιγγω*, from whence came the Latin *tango*, *tetigi*, *tactum*; our *two* comes from the Greek or Latin *Duo*, &c. *twain*, *twice*, *twenty*, *twelve*, *twins*, *twine*, *twist*, *twirl*, *twig*, *twitch*, *twinge*, &c.

(f) (*Sn*) implies the Nose, and those Things which relate to it; for from the Latin *Nasus*, descend the French *Nes*, and the English *Nose*; and *Nesse* signifies a Promontory, (that like a Nose runs into the Sea) as is plain from the Names of many of the Promontories on the Coasts of *England* and *Scotland*, by transposing the (*s*) and the (*n*).

(s) There is another (*sn*), which seems deriv'd from the Latin *snus*; as, *Snake*, *sneak*, *snail*, *snare*, *snap*, *snatch*, *snib*, *snub*; all which imply a secret manner of doing these things.

(h) *Blubber cheek'd*, or *bloated*, is in Latin express'd *inflatis buccis*; and *blast*, and *blaze*, a brighter flame; (and *flamma* is deriv'd from *fla*.) And to blow as a Flower, is from *flor* or *fla*, the Flowers opening by being blown; *blossom*, *bloom*; and to this perhaps we may refer *blood* and *blush*.

(i) We

or Hair, by exposing them to the Sun or Wind) *Bluster*, *blurt*; which differs from *bluster*, since that is done with one Effort, the latter implies a Repetition: *Blab*, *Bladder*, as apt to be blown up; *Bleb*, or a Knot in a Glas; *Blister*, a little Rising, or Bladder in the utmost Skin, rising flat as it were by an Inflation, &c. The same may be observ'd in many other Words.

It is worthy our Observation here, That there is a very great Likeness to be found in the Letters of our own native Words to the Thing signify'd.

Thus the thinner or smaller Sounds of the Letters, their more acute or more gross, softer or stronger, clearer or more obscure, or more hissing, as I may say, and the rest, very often imply the like in the Things signify'd, and often more, than once in the same Word, tho' it be of but one Syllable.

Thus Words beginning with (*str*), imply the stronger Force and Energy of the Thing signify'd; as, *Strong*, *strength*, *strow*, *strike*, *stroke*, and *streak*, *strake*, *stroke*, the Marks of a Blow; *stripe*, *strive*, *strife*, *struggle*, *strut*, *stretch*, *stretched*, *streight*, *streights*, *strain*, *distrain*, *stress*, *distress*, *string*, *strap*, *stream*, *strand*, *strip*, *stray*, *stragle*, *strange*, *stride*, *stradle*.

(*St*) intimates Strength or Force, but in a lesser degree; that is, as much as is necessary to defend what we have got, but not for Acquisition; as, *Stand*, *stay*, a *stay*, *staff*, *stay* or *stop*, *stuff*, *stifle*, *stick*, *stutter*, *stammer*, to *stick*, to *fix*, *stake*, *stock*, *stem*, a *sting*, to *sting*, *stink*, *stench*, *stitch*, *stud*, *stubble*, to *stab* up, *stump*, *stumble*, *stalk*, *step*, *stamp*, *stow*, *steward*, *stead*, *steady*, *steadfast*, *stable*, *stall*, *stage*, *stool*, *stout*, *sturdy*, *steed*, *stout*, *stallion*, *standard*, *stately*, &c. in all which and many others (*st*) signifies something firm and fix'd,

(*Thr*) implies a more violent Motion; as *Throw*, *thrust*, *throng*, *throb*, *through*, *threat*, *threaten*, *thrall*, *thralldome*, *throes*. (W)

(*W*) intimate some Crookedness or Distortion; as, *Wry, wreath, wrest, wrestle, wring, wrong, winch, wrench, wriggle, wrangle, wrinkle, wrath, wreak, wrack, wretch, wrist, wrap.*

(*Sw*) innuates a silent Agitation, or a softer Motion of the Sides; as, *Sway, swag, swagger, swerve, swear, sweep, swill, swim, swing, swift, swindge, sweet, switch;* in which almost all the Consonants are near silent, and the Vowels have the most slender Sound.

Nor are (*sm*) much different from the former, as in *Snooth, smug, smile, smirk, smite, small, smell, smack, smother, smart, a sharp Pain, or smart Blow,* properly signifie such a Blow, which first with a silent Motion (which (*sm*) implies) proceeds to an acute Sharpness, (which is imply'd by (*ar*)) and ended on the suddain, (which is shewn by (*t*), or which pierces sharply with a tacit Motion.

(*Cl*) implies a sort of Adherence, or Tenaciousness; as in *cleave, clay, a tenacious Earth; cling, to adhere tenaciously; climb, clamber, clammy, clasp, to clasp, clip, clinch, cloak, clog, close, to close, a clod, a clot, clouted cream, a clutter, a cluster.*

(*Sp*) implies a sort of Dissipation, or Expansion, particularly with Swiftuess, (especially if an (*r*) be added; as if it came from *spargo, to spread, or separo, to spread*) as in *spread, spring, sprig, sprout, sprinkle, split, splinter, spill, spirt, sputter, spatter, &c.*

(*Sl*) implies a sort of silent Falling, or that, which is not so very perceptible, as in *slide, slip, slippery, slime, sly, sleight, stir, slow, slack, slight, sling, slap, &c.*

Thus the Terminations, or Ending of Words in (*ash*), as in *Crash, rash, gash, flash, clash, lash, shash, plash, trash, &c.* expresse something, that is sharper and clearer: but (*ush*) in *Crush, rush, gush, flush, blush, push, hush, trush;* implies something that is more

more obscure and silent, yet both signifie a quick and sudden Motion, but what ends not in an Instant, but by Degrees, by reason of the continu'd Sound of (*sh*).

Thus the tingling or ringing Sound of the Termination (*ng*), and the acute Vowel (*i*) in *fling*, *sling*, *ding*, *swing*, *cling*, *sing*, *ting*, *wring*, *sting*, &c. imply a Continuation of a most small or little Motion, or Trembling, which vanishes by Degrees, and not all at once: but on the contrary, an immediate, or sudden ending of the Sound is express'd by the Termination (*nk*), in *tink*, *wink*, *sink*, *clink*, *drink*, *think*, ending in the mute Consonant.

If (*l*) be added, as in *single*, *tingle*, *tinkle*, *mingle*, *sprinkle*, *twinkle*; signifies a frequent Repetition of minute Actions. The same frequency of Actions, but those not so subtle, by reason of the more open and clear Vowel (*a*), is imply'd in *jangle*, *tangle*, *spangle*, *mangle*, *wrangle*, *brangle*, *dangle*; and in *mumble*, *grumble*, *gamble*, *tumble*, *stumble*, *rumble*, *erumble*, *fumble*, &c. but the Obscure (*u*), implies something more obscure, and a confus'd Sort of a wallowing or rolling, is express'd by the Cluster of Consonants; (*mb*l), as in *ramble*, *scamble*, *scramble*, *wamble*, *amble*, &c. but there is in these last something more Acute.

But the Acuteness of the Vowel in *Nimble*, implies a Celerity, (*sp*) in *Sparkle*, implies a Dissipation, (*ar*) an acute Crackling or Crepitation, and (*k*) the sudden Interruption, (*l*) the frequent Repetition; and the same in *Sprinkle*, but the (*in*) signifies the subtileness of the dissipated Drops of Water. *Thick* and *thin* differ in this, that the former is ended by a gross and dull Consonant, and the later by an Acute.

In the like manner in *Squeek*, *squeak*, *squele*, *squall*, *brail*, *wraul*, *yaul*, *squail*, *skreek*, *streek*, *shril*, *sharp*, *shrivel*,

shriv'l, wrinkle, crack, crash, clash, gnash, plash, crush, hush, hiss, siss, whiff, soft, jar, hurle, curl, whirl, buzz, bustle, spindle, dwindle, twine, turff; and innumerable others of the same Sounds, we may observe a great likeness to the things signify'd. And this so very frequently, that I do not know any Language that is to compare to *English* in that particular; so that sometimes, that is eminently signify'd in one Word of one Syllable, (which as most all our Original Words are, if you take away their Declensions) which in other Tongues can scarce be explain'd in Words of many Syllables; and sometimes by a long Paraphrase of Words. And most of our native Words are form'd, or made in this Manner. And I do not at all doubt but that there were many more formerly, before the Intrusion of so vast a Medley of *French* into our Language, had banish'd too many of native Words, and bury'd them in Oblivion.

But tho' we have lost many Words of these forcible Significations, by the naturalizing so many foreign Words, yet this we have gain'd by the Exchange; that whereas there cou'd be no Harmony of Numbers, nor Beauty of Stile in a Language of Words of one Syllable, because there must be a Want of variety of Numbers, so the Charms of Poetry, and Oratory, derive themselves entirely from this Innovation. (i)

P A R T

(i) We have besides many Words borrow'd from the *Latin*, and indeed almost all that are not of one Syllable, or deriv'd and form'd from those of one Syllable, but most of them, the *Italians* and *French* Originally took from the *Roman* store, and we from them.

The *Names* and *Qualities* are made *English* from the *Latin*, by throwing away the Termination of the oblique Cases, and often by some little Change, or Alteration in the Words which is generally Common to us and the *French*, as, *Natura, Gratia, Clementia, Synodus, Ingeniosus, Ingenius, Ornamentum, Vitium, Infans, Prudens, Quies, Unio, Nectar, Honor, Imago, Multitudo,* Ma-

Majestas, Virtus, Poema, Poesis, Phœnix, audax, liberalis, specificus, possibilis, implacabilis, status, Facies, &c. are render'd *Nature, Grace, Clemency, Synod, Ingenious, Ingenuous, Ornament, Vice, Infant, Prudent, Quiet, Union, Nectar, Honour, Image, Multitude, Majesty, Virtue, Poem, Poesy, Phœnix, audacious, liberal, specific, possible, implacable, state, (Estate) Face.* And according to this Manner, infinite more have been, and are Daily form'd.

But when there happens any more considerable Alteration, we then take them from the *French*, as from the *Latin*; *Bonitas, Leo, Eleemosyna, Eleemosynarius, Tempus, novus, Extraneus, fons, Mons acris*; the *French* have *Bonte, Lion, Almofne, Almofner, Temps, Nieu, Eſtrange, fountaine, Montaigne agre*; from whence the *English* took *Bounty, Lion, Almes, Almoner*, (and *Ambry*, that is, *Alm'ry, Tenſe, new, ſtrange, Fountain, Mountain, eager.*

The Interpoſition of the Letters (*b*) and (*d*), in our *Chamber, tender, Cinder, &c.* we have from the *Latin Camera, tener, Cinis, &c.* by the *French* who write *Chambre, tendre, Cendre, &c.* for *Cham're, ten're, Cen're, &c.* where thoſe Letters after the Syncope was made, inſinuated themſelves in the Pronouncing, (which at firſt, perhaps was not obſerved) then with the Spelling or Writing, (as alſo in *Diſſemble, reſemble, aſſemble, humble, tremble, &c.* from *Simulo, ſimilis, ſimul, humilis, tremulus*, and many more; there ſeems to have been ſome ſuch thing in the *Greek, ἀνδρῆς, μέμλωκα, μεσημβρία, &c.* and in the *Latin, Sumptus, emptus, comptus, &c.*

The Words of Affirmation, or Verbs, which we borrow from the *Latin*, are partly form'd from the preſent Tenſe, or firſt State, and partly from the *Supines*, rejecting on both ſides the Termination, and making ſome ſmall Alteration. *Extend* is form'd from the preſent Tenſe *Extendo*; *ſpend, expend, expendo*; *conduce, conduco*; *deſpiſe, deſpicio*; *approve, approbo*; *conceive, concipio*; *relinquiſh, relinquo*; *distinguish, diſtinguo*; *diminiſh, diminuo*; *replenish, repleo*; *vanquiſh, vinco*; *eſtabliſh, ſtabilio*; *Correſpond, correſpondo*; *contain, contineo*; *Adminiſter, adminiſtro*; *govern, guberno*; *certifie, certifico*; *reply, replico*; *multiply, multiplico*; *ſupply, ſupplico*; and innumerable others. *Supplicate, demonſtrate, diſpoſe, expatiate, ſuppreſs, exempt, collect, conſecrate, imprecate, contract, mix, concoct, reject, exact, afflict*, and many more from the *Supines* of the *Latin Verbs.*

We have often Words of Affirmation form'd from both, but of different Signification for the moſt part, deducing one immediately from the *Latin*; the other from the *Latin*, by the Mediation of the *French*; as, *Compound*, and *compoſe* from *compono*; *Expound*, and *expoſe*, from *expono*; *refer*, and *relate*, from *reſero*; *confer*, *collate*, from *conſero*; *comprehend*, and

comprise, from *comprehendo*; *defer*, *delate*, from *defero*; *imply*, *implicate*, from *implico*; *speed*, *expedite*, from *expedio*; *confound*, and *confuse*, from *confundo*, and many others.

There are besides many Names and Words, which we have introduc'd into our Tongue, which are purely French, as, *Garden*, *Garter*, *Buckler*, *to advance*, *to cry*, *to plead*: from *Jardin*, *Jarter*, *Bouclier*, *avancer*, *cryer*, *plaider*, &c. Tho' indeed there are not very many Words in the French Tongue, which are not Originally deriv'd from the Latin.

But there are many Words, which are mostly common to us, and the Germans, which it is doubtful whether the ancient Teutons, or the modern Germans, or both receiv'd from the same common Fountain of the Latin, as, *Wine*, *vinum*, *ῥῑν* ☉; *Wind*, *ventus*; *Went*, *veni*; *Way*, *via*; *Wall*, *vallum*; *Wal-low*, *volvo*; *Wool*, *vellus*; *Will*, *volo*; *Worm*, *vermis*; *Worth*, *virtus*; *Wasp*, *vespa*; *Day*, *dies*; *draw*, *traho*; *to tame*, *domo*; *Δαμῶν* ☉; *Yoke*, *jugum*, *ζεύγ* ☉; *Earth*, *terra*, *ἔρα*; *over*, *upper*, *super*; *am*, *sum*, *ἐμὶ* ☉; *blow*, *flo*, and innumerable more: For there is no manner of doubt, that the Teutonic Language was of greater Antiquity, than the Latin, nor is there more doubt to be made, but the Latin, which has supply'd itself abundantly, not only from the Greek, especially the *Æolie*, but from other neighbouring Tongues, (as from the *Oscan*, and others, which are now so lost, that there are not the least Foot-steps remaining) receiv'd many Words likewise from the Teutonic. It is certain that the English, the German, and other Languages, that are deriv'd from the Teutonic, have many Words from the Greek, which were never receiv'd in the Latin, as, *Path*, *πάς*; *Ax*, *ἄξ*; *Mit*, *μή*; *Ford*, *φόρ*; *Daughter*, *τοχτήρ*; *mickle*, *μικτός*; *Moan*, *μοῖνα*; *grave*, *γράφ*; *to grave*, *το γράφ*; *to scrape*, *σκαπ*, *whole*, *ὅλος*, and *whole*, *ὅλος*, *sound*, *ῥῑν*; from the Greek, *πάς* ☉, *ἀξίν*, *μετά*, *πορ* ☉, *δυγατήρ*, *μέγαλ* ☉, *μηνύω*, *μήν*, *ἔξος*, *γράφ*, *ὅλ* ☉, *ἔλ* ☉, *ἐλέω*, &c. And since these are immediately deriv'd from the Greek, without the Intervention of the Latin, why may we not conclude, that several others are likewise immediately deriv'd thence, notwithstanding that they are to be found in the Latin Tongue?

It is surprizing to find the diligence of our Ancestors, (much differing from the Humour of these Times, the Advantage and Disadvantage of which I have shown), in contrasting whatever Words they receiv'd from any other Language, into one Syllable, (which our Tongue seems mightily to affect), tho' they were in the Original very long, or of many Syllables; and to this End they not only cut off the formative Terminations, but even the Heads or Beginnings of Words, especially of those, which began with a Vowel; they

likewise rejected Vowels out of the Middle, without having any Regard to them, and the Consonants, that had but a weak Sound, retaining only the more robust and stronger, which seem like the Bones; and to alter or exchange them as they pleas'd for others of the same Organ, by which they might soften the Sound: they likewise frequently inverted their Order, that they might when the intermediate Vowels were remov'd, fall the more easily into an agreeable Sound, for Example; in *Expendo*, *spend*; *Exemplar*, *sample*; *Excipio*, *scape*; *Excuso*, *scuse*, (an old Word, and only now us'd by some of the im-polish'd Dialects): *Extraneus*, *strange*; *Extractum*, *stretch'd*, *Straight*, *streight*; *Excruccio*, to *screw*; *Excutio* (in Italian *scutere*, *scoure*) to *shoot*, *shout*, *shut*; *Excuvio*, to *scour*; *Excortico*, to *scratch*; (and other Words beginning with *(ex)*); *Emendo*, to *mend*; *Episcopus*, *Bishop*; (the Danes call it *Bisp*) *Epistola*, *Pistle*, (this is a Word out of use); *Hospitale*, *spittle*; *Hispania*, *Spain*; *Historia*, *story*, &c. in which you may plainly perceive their Formation to be from the Re-jection of the Beginning and End. But in these that follow, it is something more harsh; as, *Alexander*, *Sander*; *Elizabeth*, *betty*; *Apis*, a *Bee*; *Aper*, a *Boar*; (for so of old by the *(P)* passing to a *(B)*, as in *Bishop*, and of cutting off *(A)* in the Beginning, but lest there should be no regard had to that, it is restor'd in the Middle, as in *After*, a *Star*, which is often done; but for the old Word *Bar*, or *Bare*, we now say *Boar*, (as for *Lang*, *long*; for *Bain*, *Bone*; for *Stane*, *Stone*, &c.) *Aprugna*, *Brawn*; by changing the *(P)* into *(B)*, and Transposing *(A)* as in *Aper*; and *(G)* into *(W)*, as in *Pignus*, *Pawn*; *Lege*, *law*, &c.) *Ἀλάρηξ*, *Fox*, (the Head being cut off, and *(P)* being chang'd into *(F)*, as in *Pellis*, a *Fell*; *Pullus*, a *Fowl*; *Pater*, a *Father*; *Pavor*, *Fear*; *Polio*, *File*; *pleo*, *impleo*, *fill*, *full*; *Piscis*, *Fish*: resuming the *(O)* in the Middle, which was rejected from the Beginning; *Apex*, *Apice*, *Peck*, *Pike*; *Zophorus*, *Freese*, (a Term in *Architecture*, in the *Doric Order*) *Mustum*, *Stum*; *Densio*, *Fense*; *Dispensator*, *Spencer*; *Ausculto* (in French, *Escouter*) *scout*; *Exsculpo*, *scrape* (restoring *(l)* into *(v)* which were chang'd in *ἐλάω*, *γλάω*), and from hence *Scrap*, *Scrabble*, *Scrawl*; *Exculpo*, *Scoop*; *Exterritus*, *Start*; *Extonitus* (*attonitus*) *stunn'd*, now *stunn'd*; *Stomachus*, (*Sax. maga*) *Maw*; *Offendo*, *find*; *obstipo*, *stop*; *audere*, *dare*; *cavere*, *ware*; from whence *aware*, *beware*, *wary*, *warn*, *warning*; (for the *(v)* Consonant of the *Latins*, was formerly pronounc'd like our *(w)* and the present Sound, which we give *(v)*, was proper to *(f)*, that is the *Ælic Digamma*, which had a different Sound from *(l)*, and the present Sound of *(f)*, was that of the *Greeks* *φ*, or *ph*, *ulcus*, *ulcer*, *ulcr*, *fore*, (and from hence came *Sorry*, *sorrow*, *sorrowful*) *Ingenium*, *Engine*, *Gin*; *Scalonus*, *leaning*, (unless you had rather derive it from

from *κλίω*, whence *inclino*) *Infundibulum*, Funnel; *Gagates*, Jet; *Prominere*, to jett forth; (*projectum*) a Jetty; *Cucullus*, a Cowl; and the like.

There are yet likewise some more harsh Amputations, as, *Times*, from *Tempore*; *Name*, from *Nomine*; *Dame*, from *Domina*, (as the French *Homme*, *Femme*, *Nom*, from *Homine*, *Femina*, *Nomine*;) thus *Page*, from *Pagina*; *Pot*, from *ποτήριον*; *Cup*, from *κυνέλλα*, *Can*, from *Cantharus*; *Tent*, from *Tentorium*, *Pray*, from *Precor*; *Prey*, from *Præda*; *Spy*, from *Specio*; *Specular*; *plico*, to ply, (*implico*, to imply, *replico*, reply, *complico*, comply;) *See*, from *Sedes Episcopalis*; and many others like these.

The midle Vowel is rejected, to lessen the Number of Syllables; as, *Aunt*, from *Amita*; *Spright*, from *Spiritus*; *Debt*, from *Debitum*; *doubt*, from *dubito*; *Count*, from *comes*, *cornito*; *Clerk*, from *Clericus*; *quit*, quite, from *quietus*; *acquieto*, to acquit; to spare, from *separo*; *Stable*, from *Stabilis*, *Stable* for *Horses*, from *Stabulum*; *Palace*, *Place*, from *Palatium*; *rail*, *rawl*, *wraul*, *brawl*, *Rabble*, *brabble*, from *Rabula*; *Quest*, from *Quæsitio*; *Inquest*, from *Inquisitio*; *Request*, *Requisitio*; *Acquest*, from *Acquisitio*; *Conquest*, from *Conquisitio*; *Glow*, from *Colonus*; *Crown*, from *Corona*; *Monk*, from *Monachus*; *Minster*, from *Monasterium*; *Pensil*, or *Pencil*, from *Penicillum*; *Crane*, from *Geranius*; and many others.

Also the Consonant (especially when it has a softer Sound) and ev'n whole Syllables rejected, as, *Round*, *rotundus*; *roul*, or roll, *rotula*; *frail*, *fragilis*; *sure*, *securus*; *Rule*, *Regula*; *Tile*, *Tegula*; *Seal*, *sigillum*; *Stall*, *stabulum*; *Subtle*, *subtilis*; *Host*, *Hospite*; *Hostle*, *Hospitale*; *Count*, *Computo*; *Accomp*, *Account*, *Accomputo*; *Suddain*, *soon*, *subitaneus*; *to soar*, *superare*; *Peril*, *periculum*; *Perilous*, *perilous*, *periculosus*; *Marvel*, *mar'l*, *marvellous*, *mar'ly*, *mirabile*; *Perck*, *perica*; *Payen*, *payn*, *paganus*, as *Main*, *magnus*; *Deign*, *dignor*; *Disdeign*, *dedignor*; *Feign*, *faine*, *fingo*; *Stain*, *tingo*; *Taint*, *tinctum*; to Paint, *pingo*; *Preach*, *Prædicari*; *Man*, *mediamus*; *Maister*, *Mastr*, *Magister*; and many more.

These Contractions seem more uncouth, when many of these Signs meet together, as, *Kirk*, *Kirke*, *Church*, *κκλησία* (*clinos*); *Priest*, *Presbyter*; *Sexton*, *Sacristanus*; *break*, *breack*, *frango*, *fregi*; *Beech*, *fagus*, (*φῆγος*;) (f) being changed into (b) and (g) into (ch), which are Letters a-kin to each other; *Freeze*, *frigesco*; *fresh*, *frigesco*; (by echanging (c), into (h), as before in *Bishop*, *fish*, *shoot*; also in a *Skiff*, *scapha*, *Ship*; *refresh*, *refrigesco*; *Refreshment*, *refrigerium*; *fresh*, *viresco*; *Blam*, (French, *blasmer*) *Blasphemo*; *Phleam*, *fl. am*, with which you let *Horses*, or *Cattel* Blood, *Phlebotomus*; *Goin*, *quine*, a Term in *Architecture*, signifying the Angle

where the Walls meet, *Conjungo*; *quaint*, (French *coint*), *conjunctum*; *acquaint*, (French *accoint*) *acconjunctum*; *Coit*, *quait*; *conjectum*; *Turn* (French *tour about*) *torqueo*; *Beef*, *bovina*; *Veal*, *vitulina* (*caro*); *Velin*, *velume*, *vitulina* (*pellis*); *Squire*, *scutifer*; *Penance*, *pœnitentia*; *Alms*, *awmes* (French *Almofne*, *almoine*) *Eleemolyna*; *Almoner*, *alm'ner*, *amner*, *Eleemosynarius*; *Almory*, (or Repository of *Almes*) *Alm'ry*, *amry*, and *ambry*, *Eleemosynarium*; *Sanctuary*, or *Sentry*, *Sanctuarium*; *Chafe*, *Quæsitio*; *Purchase*, *perquisitio*; *Speak* (Italian, *spiegorre*) *explicari*; *Mickle*, *muckle*, *μεγας*, *μεγδλος*; *Much*, (Italian, *molto*, Spanish, *mucho*) *multum*; *Ouse*, *Ils*; *Eel*, *Anguilla*; *Isle*, *Ile*, *Island*, *Iland*, (as if *Ile-land*) *Insula*; *Islet*, *Ilet*, *Eyght*, (a little *Island* in a *River*) and more contractly *Ey*, (whence *Owsney*, *Ruley*, *Ely*, &c. that is the *Isle* in the *Ouse*, *Royal Island*, and *Eel Island*); *to Scan*, *examinare*, (that is, (e) and (o), being according to Custom, thrown away from the Beginning, and the End there remains *Xamin*, which the Saxons who had no (x), writ *Samin*, or for the better Sound *Samin*, from which *scan* is contracted; as *Don*, from *dominus*; *Noun*, from *Nomen*; *Ban*, from *abomino*; thus the *Italians* form *Sciame*, *examen*, a *Swarm* of *Bees*, and from *Sciame* by inserting the Letter (r), to signifie the *Murmur*, we derive our Word *Swarm*); *Store*, *Thesaurus*; *Stool*, and *Stall*, (the *Seat* of the *Clergy* in the *Quire*, from the *Latinobarbarous* Words *Stalum*, and *Installo*; for the *Stall* for *Cattle*, is deriv'd from *Stabulum*); *υετος*, *udus*, *wet*; *Sweat*, *sudo*; *Gay*, *gaudium*; *Joy*, *Focus*; *Joice*, *Focosa*; *Juice*, *Succus*; *Chair*, *Cathedra*; *Chain*, *Catena*; *Chance*, *Cadentia*; *Thunder*, *Tonitru*; *Crap*, *craw*, *crapula*; *Pull*, *vello*; *Red*, *rubedo*; *Else*, *alias*; *Worth*, *virtus*; *Forth*, *foras*; *Spice*, *Species*; *Span*, *Spithama*; *Prog*, *progle*, *Prowl*, *procure*; *Sever*, *severo*, (*assevero*;) *shrill*, *stridulus*; *to Pounce*, *pungere*, (*punctuare*); *Power*, (French, *Pouvoir*) *Potissum*, *possum*, *potero*, *posse*; *Poor*, (French, *pauvre*) *pauper*; *Prise*, *prehensum*; *Comprise*, *comprehensum*; *Poise*, *pensum*; *to praise*, *to prise*, *pretiare*; *Proxy*, *Procurator*; *to push*, *pulso*; *to Impeach*, *impetere*; a *Quilt*, *calcita*; *to Wax*, *augeo*, *auxi*; *to wane*, *vanesco*, *vanui*, (for which we say now *encrease*, and *decrease*); *Kitchin*, (Italian, *Cucina*), *Coquina*; a *Pit*, *putus*; a *Pin*, (French, *Espingle*) *Spina*; *Mince*, *minuciare*; *Cramp*, *crump*, *crimble*, *crumple*, *crinkle*, *comprimo*; *Square*, (Italian *Squadra*) *Quadratum*; and many more.

Tho' many of these seem far fetch'd, yet ought they not to be rejected; at least it is plain, that there are many Names deriv'd from Proper-names, which seem as much forc'd, and yet no Man but agrees in their Etymology; as from *Alexander*, *Elick*, *Scander*, *Sander*, *Sandy*, *Sanny*; from *Elizabetha*, *Elizabeth*, *Elfabeth*, *Betty*, *Bess*; *Margareta*, *Margaret*, *Marget*, *Meg*,

Meg, Peg; Maria, Mary, Mall, Pall, Malkin, Maken, Mawkes; Matthæus, Martha, Matthew, Martha, Mat, Pat; Guilielmus, Wilhelmus, Ἐλεγγύος, (Italian Girolamo, French Guillaume) William, Will, Billy, Wilkin, Wickin, Wicks, Weeks; Ricardus, Richard, Dick, Hick, Dickin; Robertus, Robert, Rupert, Robin, Dobe, Hobe, Bob; Rogerus, Roger, Hodge, Hodgkin; Egidius, Giles; Augustinus, Austen; Hieronymus, Jerome; Radulphus, Ralf, Rafe, Jacobus, (Ital. Giacomo, Spanish, Diego, French Jaques) James, Jeames, Jemmy; Benedictus, Bennet; Maledictus, Maudit; Magdalen, Maudlin; Mathildis, Mawd; Christophorus, Christopher, Kester, Kit; Oliverus, Oliver, Nell; Hellenæ, Ellen, Nell; Gandarum, Gant; Dordrechtum, Dort; Tridentum, Trent; Ultrajectum, Utrick; Mosæ Trajectum, Mastrick; Lugdunum, Lyons; Hibernia, Jerna, Ireland; Rossa, Rochester; Dubris, Dover; Glovernia, (Claudij Castra, or the Camp of Claudius) Gloster; Ulixipona, Lisbon; Xeres, Sherry; Tingis, Tangier; Neomagus, Nimegen; Rotomagus, Rouen; Cadomus, Caen; Vratissavia, Breslaw; Judeus, Jew; Judea, Jeury; Paganus, Payn, or Paynian; Ethnicus, ἔθνῃ, Heathen; Thessalonica, Salonike; Alexandretta, Scanderoon; thus Cariophyllus, Flos, (Ital. Gerosilo, French, Gereslee) Gilofe, Gilliflowe, (which the Vulgar by a Mistake, turn into July-flower, as if it drew its Name from the Mouth of July): Asparagus, Sparagus, Sperage, which the Vulgar wrest to Sparogras, Sparrowgras); Petroselinum, Parsly; Portulaca, Porcelain; Cydonium, Quince; Cydoniatum, Quiddany; Persicum, Peach; Eruca, Eruke, (which some turn to Earwigg, as if it drew its Name from the Ear); Paralysis, Palsy; Hemicranium, Megrim; Qualescung, cause, (French, quelques choses), Kick-shaws; since the Origin of all which (and many more) however they have been distorted, is confess'd on all Hands, it ought to be no Wonder if our Forefathers wrested many others in a like Manner, especially considering how fond they were of Words of one Syllable, and allow'd themselves the Liberty of maiming, cutting off, leaving out, softening, and transposing, at Pleasure to give them the softer Sound.

But while I have given you so many deriv'd from *Latin* Originals, I wou'd not have the Reader imagine, but that we have many Words come down to us, pure and unmixt from the Saxons, Danish, Belgic, Teutonic Fountains, and their Dialects. For as much, as many of them which were of Old, receiv'd from the *Latins*; and not a few, which by the Mediation or Intervention of the *French, Italian, and Spanish*, vary'd according to the Diversity and Idiom of each Dialect, are common to us, with every of them; and from thence have come directly down, however of *Latin* Original.

We must likewise observe, that the same Word according to its various Sense, is deriv'd from a different Original, as

for Example : To *bear* Speaking of a Burthen, and *beer*, on which a Dead Corpse is born, &c. comes from *fero* ; but to *bear* Children, (from whence come *Birth*, *Born*, *Barn* a Child, &c.) comes from *pario* ; and *Bear*, a wild Beast, (is of Latin Original) from *Fera*, which signifies a wild or ravenous Beast, &c. Thus a *Perch*, a Fish comes from *Perca* ; but a *Perch*, a Measure from *Pericæ*, as does a *Perch* for Birds and Fowl to Perch on. To *Spell*, (to divide Words into Syllables), comes from *Syllaba*, Transposing the Consonants and (b) returning into (p), which was in *σύλλαβες* ; but a *Spell*, or *Incantation*, (by which the Vulgar fassie that the Boundaries of Fields are so fixt and guarded, that no Body can pass them without the Master's leave), from *Expello* ; and *Spell* for a Message, seems to come from *Epistola*, whence *Gospel*, as it were *Good-spell*, *εὐαγγέλιον*, a good Message, or *Godspell*, a Divine Message, or *Epistle*. Thus *Freeze*, or *Freeze* implying the congealing of Water, comes from *Frigeſco* ; but *Freeze*, a Term of *Architecture*, from *Zophorus* ; and *Freeze*, a sort of Cloath, perhaps from *Frisio*, or it may be, this may come from *Frigeſco* likewise, as signifying a Cloath better, than others against Cold. Thus *Fresh*, when you speak of the bleak Air, comes from *Frigeſco*, (whence *refresh*, from *refrigero*, *Refreshment*, *Refrigerium*), but it is form'd rather from *Vireſco*, when it is meant of the Bloom of *Plants* ; and when Metaphorically us'd for *alacer*, and *recens*, *brisk* and *new*. Thus *to Fall*, to cut down (as *to fall*) comes from *ſallo*, or rather from *σφάλλω*, from hence perhaps might *ſell* cruel be deriv'd, and *Felon*, as a *Feller of Men* ; but *Fell* a Hide or Skin from *Pellis*, from whence a *Fellmonger*. In like manner *Spit*, that comes out of our Mouths, comes from *Sputum* ; but a *Spit* to dress Meat on, perhaps from *Cuspis quasi spicatum* ; and *Spit*, that is, as much as a Spade at once Digs up, or a Spade full, comes from *Spatha*, as Spade it self does. Thus *Spittle*, the salivous Juice comes from *Spuo* ; but *Spittle* an *Hospital*, comes from *Hospitale*. In like manner, *File*, *to file*, seem to be form'd from *Polio*, to polish ; but a *File*, as a *File* of Pearls, a *File* of Papers, a *File* of Soldiers, comes from *Filum*, a Thread or Line ; to *ſet* or make one ſit down, is from *Sedeo*, to *Set* or *Plant*, from *Sero*. *Vice*, Wickedness, comes from *Vitium* ; but a *Vice* or *Vise*, (which the French call *Ves*), comes from *Vitis*. A *Porter* of a Gate, from *Porta*, which signifies a Gate, but a *Porter* to carry a Burthen, from *Porto*, to bear or carry. And many of this Kind.

We have besides many Words, and those even of but one Syllable, which are compos'd, or more closely compacted of two or more original Words, or at least they import, and supply the place of the Sense of many in one only Word, as from

Scrip,

Scrip, and *roll*, comes *Scroll*; from *proud*, and *dance*, *Prance* is compos'd, which seems to express the Dancing-steps of a proud Horse. From *st*, (of the Word *stay*, or *stand*) and (*out*), is *stout* compos'd, and from the same *stout*, and *hardy*, *sturdy*. Of *sp*, (of *Spit*, or *Spew*), and *out*, is form'd *Spout*: From the same (*sp*), and the addition of (*in*), comes *Spin*, which is to draw out Wool, or any other Thread; to which adding *out*, it makes *to Spin out*, which signifies both the delaying or keeping a Thing in a long Suspence, and the dropping of Water, or any other Liquor through a Cleft, or any other little Hole; and is in this manner oppos'd to the other; to *Spout*, is to have the Water come out in a full Stream, and to *Spin out*, to come out as in a small Thread; the same *sp*, and *it*, form *Spit*; this Word differs from *Spout*, in this, that *Spit*, implies something coming from the Mouth more small; and that without Noise, and with less Force, and *Spout* the contrary: It differs from *Spin*, in that it is with one Act, ended immediately (the Word *Spit*, going out of the Mouth with a Mute, being incapable of Protraction); but *Spin* (ending with a Semivowel, is capable of a great Protraction) signifies a continu'd Act. But *Sputter* is, by Reason of the obscure Vowel (*u*), a Medium or Mean, (as to the violence) between, *Spit*, and *Spout*, but (by the (*r*) which is added) is a frequentative, implying an Iteration or Repetition, and Noise, but obscurely confus'd; but *Spatter*, (by Reason of the more acute, and clear Vowel (*a*), implies a more clear Crepitation, which is its chief difference from *Sputter*. From the same *sp*, and the Termination *ark*, comes *Spark*, which is a little Particle of Fire flying off with one Crackling or Crepitation, (that is, *sp*, signifies the flying or leaping up, *ar* the acute Crackling, and (*k*), the mute Consonant implies the sudden ending of it), by adding *le*, it is made the Frequentative to *Sparkle*, which is to continue to send out little Particles of Fire, and to disperse them about; (*r*) being added to the same *sp*, it implies a more lively or vivid Force (of going out, or enlarging it self) to which by adding the Termination *ing*, is made to *Spring*; *spr* implies its Vigour, and its Acuteness *ing*, but which ending in the Mute (*g*), after (*n*), expresses a Motion suddenly ending, it is said of a single and not manifold Exilition in the first Signification; so we call by a Metaphor the Origin of any thing; and by another Metaphor to pullulate or bring forth, is said to *Spring*; and the opening of the Year we call the *Spring*, by reason of the rising or breaking out of the Nutritious Juices. From the same *spr*, (of a *spring*), and *out*, *Sprout* is compos'd, to *Budd*; and (with the Termination *ig*), *Sprig*: of which this seems the difference; *sprout* (being of a grosser Sound), implies the upper Branch, or Twig of a Tree, *Sprig* (having a more slender Sound) signifies the lesser and more tender. In like manner from *str*, (of *strive*), and *out*, comes

come *strout* to *swell*, and *strut*, to go in a proud haughty Manner, as it were with the Bosom or Breast strutting out; from the same *str*, and the Termination *uggle*, comes *struggle*, to contend winding and bowing, and turning on every side, which the *gl* does intimate; but the obscure Sound of the Vowel (*u*), without any great Noise. Thus from *throw* and *roll*, is form'd *Trull*, from bowling (speaking particularly of Bowls or Balls) and almost in the same Sense from *throw*, or *thrust*, and *rundle*, comes *trundle*. So *Gruff*, from *Grave*, and *rough* as it were *Graviter rudis*. And to *trudge*, from *tread*, or *trot*, and *drudge*, and many others of the like Nature.

Thus I have gone through this Head of Derivation, which contains many Things at least Curious, if not Beneficial; and I chose rather to follow the Foot-steps of the learned Dr. Wallis, in this particular, because I have seen nothing like him in it; and all the plain and easy Derivations from Words of Affirmation, or from Names, as they are of little Use, so are they very dull and drie, as is plain from what those little Pretenders have prov'd by what they have done in this Nature. 'Tis true, I have not every where closely follow'd my Author, but I may say this, I have left out little, and alter'd less.

The End of the Third Part.

PART

PART IV.

CHAP. X.

Of SENTENCES.

A Sentence comprehends at least three Words, by which some Sentiment or thought of the Mind is express'd, as, *A Lye is abominable.*

(^a) The Construction of this Sentence, is the regular Connection of the Words in the Form of Nature, which is generally more regarded by the *English*, and other Modern Languages, than by those of the Antients.

There can be no Sentence without a *Word of Affirmation*, and a *NAME* signifying the Subject of that *WORD*, that is; of which the *WORD* affirms something, and this *NAME* generally goes before the

(*) As I have done in my Notes on the Parts of Speech, or Words, so I shall here add the general Notions of *Grammar* in the Syntax, or Construction of Words together in a Sentence according to those Principles of the Art, which we have drawn from Reason and establish'd.

The Construction of Words, is generally distinguish'd into *Concord*, and *Government*; the first, by which the Words ought to agree among themselves, and the second, when *one* causes any Alteration in the other.

The first generally Speaking, is the same in all Languages, because it is the natural Order, which is in the general Usage, the better to distinguish our Discourse.

Thus the distinction of the two Numbers Singular, and Plural is the Reason why the Adjective is to agree with the Substantive

stantive in Number; that is, that one be put either in the Singular or Plural, as the other is. Because the *Substantive* is the Subject that is confusedly, tho' directly mark'd by the *Adjective*. If the *Substantive* marks *many*, there are *many* Subjects of the Form, mark'd by the *Adjective*, and by Consequence it ought to be in the Plural Number, as *Hominēs docti*, learned Men. But there being no Termination in the *Quality* in *English*, to distinguish the Number, it is only imply'd in Reason, the same Word signifying the Singular, as well as Plural Number.

The distinction of the Masculine and Feminine Gender; obliges the Languages, which have distinct Terminations, to have a Concordance or Agreement between the *Name* and *Quality*, or *Substantive*, and *Adjective* in Gender, as well as Number.

The *Verbs*; or *Words of Affirmation*, for the same Reason are to agree with the *Nouns* and *Pronouns*; or *Names*, and *personal Names* in Number and Person.

But if at any Time in reading, you meet with any Thing, that may appear contrary to these Rules, it is by a Figure of Discourse, that is, by having some Word understood, or by considering the Thoughts more, than the Words themselves, as we shall see anon.

The Construction of Government on the contrary, is entirely Arbitrary, and for that very Reason, is different in all Languages. For one Language forms their Government or *Regimen* by *Cases*; others make use of little Signs or Particles in their Place, which yet do not mark all the *Cases*, as in *French* and *Spanish*, they have only *de*, and *a*, which mark the *Genitive* and *Dative Cases*; the *Italians* add *da*, for the *Ablative*, the *English* have *of*, *to*, *for*, *from*, *by*, &c. yet none for the *Accusative*, and the same sometimes for two *Cases*. Here you may look back to what has been said on the *Cases*, and forward to what may be added in the Appendix of *Prepositions*, to the short Re-mark on them in their Places.

Yet it will not be amiss to observe some general Maxims, which are of great Use in all Languages.

The *First*, That there is no *Nominative Case*, or *first State of the Name* in any Sentence, which has not a Reference to some *Verb* or *Word of Affirmation*, either express'd or understood; because we never talk merely to mark the bare Objects of our Conceptions, but to express our Sentiments of what we conceive, which is the Office of the *Verb*, or *Word of Affirmation* to mark.

The *Second*, That there is no *Verb*, or *Word of Affirmation*, which has not its *Name*, or *Nominative Case* either express'd, or understood; because it is the proper Office of the *Verb* to affirm, and therefore it must have some thing to affirm of, which is the *Subject*, or the *Nominative* of the *Verb*, tho' before an *Infinitive*, there is an *Accusative*, (not a *Nominative Case*, as,

Scio

Scio Petrum esse doctum, I know Peter to be learned. But this of the Accusative relates only to those Languages which have that Case.

The Third, That there can be no *Adjective* or *Quality*, which has not a Reference to some *Substantive*, or *Name*, because the *Adjective* marks confus'dly the *Substantive* or *Name*, which is the Subject of the Form; which is distinctly mark'd by the *Adjective* or *Quality*, as *Doctus*, learn'd, must have regard to some Man who is learned.

The Fourth, That there never is a *Genitive Case*, which is not govern'd by some other *Name* or *Noun*, because that Case, continually marks that, which is as the Possessor, so that it must be govern'd by the Thing possess'd. For this Reason, both in *Latin* and *Greek*, this Case is never govern'd properly by a *Verb*; this Rule is with more difficulty apply'd in the vulgar Tongues, because the Particle or Sign of, which properly is the Sign of the *Genitive Case*, is sometimes put for the Preposition of, and *de* in *French*, for *ex* and *de*.

The Fifth, That the Government of Verbs, is oftentimes taken from divers sort of References, included in the Cases, according to the Capriciousness of Custom, or Usage, which yet does not change the Specifick Reference of each Case, but only shows that Custom has made choice of *this*, or *that*, according to Fancy.

Thus in *Latin*, we say, *Juvare aliquem*, and *Opitulari alicui*, for these are two Verbs of *Aid*, because it pleas'd the *Latins* to regard the Government of the first Verb, as the Form, to which the Action passes; and that of the second, as a Case of Attribution, to which the Action of the Verb has a Reference.

Thus in *French*, they say, *Servir Quelqu'un*, and *Servir a quelque chose*, to serve one, to serve for, or to a Use.

Thus in *Spanish*, the greatest part of the Verbs *Active*, govern indifferently a *Dative*, and an *Accusative Case*.

Thus the same Verb may receive several Governments, as, *Præstare alicui*, or *aliquem*; and thus they for Example say, *Eripere Morti aliquem*, or *Mortem alicui*, or *Aliquem a Morte*, and the like.

Sometimes these different Regimens of the Verbs, cause an Alteration in the Sense, in which the use of a Language must be consider'd, as for Example in *Latin*, *Cavere alicui*, to watch, or be careful of the Preservation of one, but *cavere Aliquem*, is to be aware of him. But in this we must always have a particular regard to the Usage of all Languages.

I have in the Text said what is necessary for the Knowledge of the Figures of Speech, to which I refer you.

the WORD. All other Parts of the Sentence depend on these two mediately or immediately.

Except when any thing is *commanded* ; *burn thou*, or *let him burn*, and in *Questions, Concessions, &c.* as, *Burn I?* for *do I burn?* This NAME is sometimes supply'd by a whole Sentence, that is, as often as the Affirmation of the *Word* relates to a whole Sentence; as, *The love of Gold, and Ambition are the Source of all Evil.*

But we must here observe, that when the Command is in the *Personal Name* *thou*, and *ye*, it is often omitted, and only understood, as we say *Burn*, for *burn thou*, or *burn ye*. In the other *Personal Names*, the Command is express'd by a sort of Circumlocution, as, *let me burn, let him burn, let us burn, let them burn.*

Sentences are two fold, simple and compound. A simple Sentence, is, where there is but one *Word* of Affirmation, and one Name of the Subject of that Affirmation, either exprest or understood. A Compound Sentence is made up of two or more simple Sentences, join'd to each other by some *Joining Words*, or conjunctive QUALITY; as, *I ride, and thou walkest; This is the Man, who did the Savage kill.*

But besides this NAME of the Subject, which generally goes before the WORD of Affirmation, another NAME follows it, which signifies, or denotes the Thing, to which the Action of the WORD does immediately relate, as, *I read a Book, the Fire burns, Robert.* These two NAMES are distinguish'd by answering to these several Questions: the first answers to the Question *who?* or *what?* as, *who reads a Book?* *I read*, &c. and the second answers to the Question *whom?* or *what?* *what burns?* Answ. *The Fire?* *whom does the Fire burn?* Answ. *Robert.*

When

When two NAMES come together generally, (*of*) goes before the later, as, *The Man of the House*. But when this (*of*) signifies Possession, then it is left out, and (*s*), or (*es*), put at the end of the first NAME, as, *The House of Roger, or Roger's House, &c.*

Besides this Position of the NAME, and the WORD of Affirmation, the latter has this dependence on the former, that it is always to be in the same Number, and Person, whether the Number or Person be express'd by the ending or Termination, or by these Auxiliary, or Assistant WORDS, of which I have already discours'd; as, *I write, or do write, thou writest, or dost write, he writes, or doth write; not I writest, thou writeth, &c. so I am, thou art, he is; not I art, thou am, he are.*

Note, That all Names whatever, but *I* and *thou*, and *we*, and *you*, or *ye*, are of the third Person, and therefore require the WORD to be in that Person.

The Qualities are generally in *English*, plac'd before the NAME, whose Quality it is, tho' in Nature we first think of the NAME, before we think of the QUALITY, yet sometimes it is put after the Name, but that is most commonly, in a Poetic Diction; as, *Hail bard divine!*

The MANNERS of Words, which denote the Relation or Reference to, and betwixt one thing and another, ought to be plac'd between those Things, that the Added Words, or Qualities of WORDS, be join'd to the Words, and JOINING WORDS plac'd between the two Propositions, or Sentences, which they Unite.

This seems all that is as necessary to Sentences, for all the Terms of Grammarians here, seem only to make the Task more Difficult and burthen, if not, confound the tender Capacities of Children, and ignorant Learners.

I shall not conclude this short Discourse of Construction without adding a few Words of a *Period*; and of figurative Construction, tho' I am of Opinion, that the first is more proper to fall under the Consideration of Rhetoric, and that the Use of the latter is in English the Effect of Custom not Art; yet since I find others have thought fit to deliver Rules relating to both, I shall not omit them entirely.

To compose therefore a Period, or to express a Sentence, that is compos'd of two or more Sentences, with Art, we must first take care, that the Expressions be not too long, and that the whole Period be proportion'd to the Breath of the Speaker. The Expressions of particular Sentences, that are Members of the Body of a Sentence ought to be equal, that the Voice may repose at the End of these Members by equal Intervals. The more exact this Equality is, the more Pleasure it will produce and the more excellent the Period.

A Period ought to consist at least of two Members, and at most but of four: A Period is at least to have two Members, because its Beauty proceeds from the Equality of the Members, and Equality supposes at least two Terms. To have a Period perfect there shou'd not be four Members crouded into one Period, because being too long, the Pronunciation must be forc'd, which must by consequence be displeasing to the Ear, because a Discourse, that is incommodious to the Speaker, can never be agreeable to the Hearer.

The Members of a Period ought to be join'd close, that the Ear may perceive the Equality of the Intervals of Respiration. For this Cause the Members of a Period ought to be united by the Union of a single Sentence, of that Body of which they are Members. This Union is very discernable, for the Voice

Voice reposes at the End of every Member, only the better to continue its Course : It stops not fully, but at the End of the whole Sentence.

Variety may be two Ways in a Period, *i. e.* in the *Sense*, and in the *Words*. The *Sense* of each Member of the Period ought to differ with each other. We cannot express the different Thoughts of our Minds, but by different Words of different Signification. Equal Periods are not to follow one another too near.

An Example of a Period of two Members : As, (1.) *Before I shall say those Things (O Conscript Fathers) about the Public Affairs, which are to be spoken at this Time ;* (2.) *I shall lay before you, in few Words, the Motives of the Journey, and the Return.* The next consists of three Members: As, (1.) *Since, by reason of my Age, I durst not pretend to assume the Authority of this Post ;* (2.) *And had fixt it as a Maxim that nothing ought here to be produc'd but what was perfected by Industry and labour'd by the Understanding ;* (3.) *I thought that my whole Time and Pains shou'd be transfer'd to those of my Friends.* The last consists of four Members, of which this is an Example : (1.) *If Impudence shou'd have as great Prevalence in the Courts,* (2.) *as Insolence has found in the Country and desert Places,* (3.) *Aulus Cæcinna wou'd not less in this Tryal give way to the Impudence of Æbutius,* (4.) *Than he has already in Violence given place to his Insolence.*

This is sufficient to give a full Idea of the Nature and Beauties of a Period, which I have inserted meerly in compliance with Custom, being sensible that the Learner will be so far from being able to make his Advantage from it till he has arriv'd much beyond the Province of Grammar, but that there will be few Masters found, who have the Education of Children, who know any thing of this Matter.

Custom produc'd by the general Inclination of Men to short Speaking, has introduc'd several Figures of Forms of Construction, by which Words are transpos'd, left out, one put for another, and the like. The Figures therefore of Construction are these: (1st.) **TRANSPOSITION**, which is the placing of Words in a Sentence out of their Natural Order of Construction, to please the Ear in rendring the Contexture more agreeable, elegant, and harmonious: For when the Concurrence of rough Consonants and gaping Vowels renders the Sound and Pronunciation inelegant, this Figure may be us'd, but never but on such an Occasion, except in Verse, where Transposition is generally more elegant and harmonious than in Prose.

SUPPRESSION is the next, which is an Omission of Words in a Sentence which yet are necessary to a full and perfect Construction: as, *I come from my Father's*; that is, *from my Father's House*; but House is omitted: Words are suppress'd for Brevity or Elegance; but their Number in English is too great to be enumerated: But for our Direction we may mind these Rules: (1st.) That whatever Word comes to be repeated in a Sentence oftner than once, to avoid the inelegant Reperition of the same Word, it must be left out, as, *This is my Master's Horse*; or, *This Horse is my Master's*; for, *This Horse is my Master's Horse*. (2^dy.) Words that are necessarily imply'd need not be express'd, as, *I live at York*: **LIFE** is necessarily imp'y'd, and therefore need not be express'd. (3^dy.) All Words that Use and Custom suppress in any Language, are not to be express'd without some particular Reason; as, *A good Man leads a GOOD LIFE*; where the **QUALITY** Good is necessary to the **NAME** Life.

SUBSTITUTION is the next, and is the using of one Word for another, or the Mode, State, Man-

Manner, Person or Number of a Word for another; and the Construction indeed often lies in the Sence, and not in the Words; as, *The whole Nation were in an Uproar*; where the whole Nation is put for all the People of the Nation. *Part of the Men are kill'd*; Part and Nation signifying Number, tho' the Name be of the Number signifying one, it puts the Word of Affirmation in the Plural or the Number signifying many, but it may be in either.

CHAP. XI.

Of Stops or Pauses in Sentences, and Abbreviations of Words.

FROM what has been said of Sentences it is plain, that in a full Sentence there may be four Members, and those distinguish'd by four several Stops, or Pauses. The first is what they call a *Comma*, express'd by this Figure (,). The second is the *Colon*, or two Points thus (:). The third a *Semi-colon*, or half Colon, and consists of a Comma, and a Point thus (;). The last is a full Stop or Point, mark'd thus (.) The first is the shortest; the third of the next degree; the second longer, than the first or third; but the longest is the full Point, which perfectly concludes the Sence of the Sentence or Period.

The Use of these Points, Pauses, or Stops, is not only to give a proper Time for Breathing; but to avoid Obscurity, and Confusion of the Sence in the joining Words together in a Sentence. After a *Comma* always follows something else which depends upon that which is separated from it by a *Comma*; as,

*If Pulse of Verse a Nation's Temper shows,
In keen Iambics English Meter flows.*

Where the Sence is not compleat in the first Verse, and the second has a plain Dependance on the first. A Semi or half Colon, is made use of when half the Sentence remains yet behind; as,

*Tho' God bids Peace with Promises of Life,
Men only Reason arm for deadly Strife;*

*By bloody Wars Earth making desolate,
And sacrificing Thousands to their Hate, &c.*

A Colon, or two Points, is made when the Sence is perfect, but the Sentence not ended; as,

*O Lord! in thee do I put my Trust; save me from
all those, that persecute me, and deliver me: &c.*

The Full Point is when the Sentence is compleat and ended; as,

*O Shame! O Curse! O more than bellish Spight!
Damn'd Devils with each other never fight!*

Besides these Points there is a Mark that signifies that a Question is ask'd, and is put when the Sence of that Question is compleat; this is the Figure of it: (?:) As,

*Why so Frelick? Why so Morry?
Is your Noddle full of Sherry?*

When we express our Wonder or Admiration of any thing after the Sentence, we put this Point (!), which is call'd a Point of Admiration; as, *O Times!
O Manners!*

In Sentences there is sometimes occasion to interpose another distinct Sentence, which being left out, the Sence of the Sentence is entire, and this is thus mark'd (), and is call'd a *Parenthesis*; as, *For to their Power (I bear Record) they were willing.*

When Words cannot be written entirely in the Line, the Syllables are parted one ending the Line, and another of the same Word beginning the next; and this is mark'd at the End of the first Line thus (-).

The (e) is often left out as well as other Vowels, for the sake of the Sound, and that is call'd an *Apostrophe*, and is thus express'd ('), as, *I am amaz'd*, for *amazed*; *Henry lov'd me*, for *Henry loved me*, &c.

When any Letter, Syllable or Word happens by Inadvertance to be left out in Writing or Printing, this Mark (^) is put under the Interlineation in the

William

exact place where it is to come; as, *When was gon*, &c.

^

In the place of Names or Words purposely left out, a Stroke or small Line is thus put (—), signifie the Name or Word understood, with the initial and final Letters at the beginning or end or both.

When something is particularly to be taken notice of, this Mark is put in the Margin ☞.

References are sometimes thus mark'd (†), which Figure is call'd an *Obelisk*.

(§) signifies a Section.

(*) the Asterism is us'd when some of the Sentence is lost, and on other Occasions.

Two or one inverted Comma's denote a Quotation thus (").

(¶) signifies a Paragraph.

I shall not here give all the Abbreviations of Words which may or have been us'd by Writers, those

those being arbitrary and endless, but I shall only give those of the most general Use.

Abbreviations of Words.

&, for <i>and</i> .	M ^y , for <i>Majesty</i> .
y ^e , for <i>the</i> .	Hon ^{ble} , for <i>Honourable</i> .
y ^t , for <i>that</i> .	Rev. for <i>Reverend</i> .
y ^r , for <i>you</i> .	Bp. for <i>Bishop</i> .
y ⁿ , for <i>them</i> .	Bar. for <i>Baronet</i> .
y ^s , for <i>then</i> .	Kt. for <i>Knight</i> .
y ^r , for <i>your</i> .	Dr. for <i>Doctor</i> .
St. for <i>Saint</i> .	Esq; for <i>Esquire</i> .
Sr. for <i>Sir</i> .	D. D. for <i>Doctor in Di-</i>
ab ^t . for <i>about</i> .	<i>vinity</i> .
ag. for <i>against</i> .	S. T. P. for <i>Professor,</i>
Ans. for <i>Answer</i> .	<i>or Doctor in Divini-</i>
Acc ^t . for <i>Account</i> .	<i>ty</i> .
Chap. for <i>Chapter</i> .	M. D. for <i>Doctor of Phy-</i>
Viz. for, <i>That is to</i>	<i>sick</i>
<i>say</i> .	L. L. D. for <i>Doctor of</i>
Qu. for <i>Question</i> .	<i>Laws</i> .
Obj. for <i>Objection</i> .	B. D. for <i>Batchelour in</i>
Sol. for <i>Solution</i> .	<i>Divinity</i> .
i. e. for <i>that is</i> .	B. A. for <i>Batchelour of</i>
q. d. for <i>As if he shou'd</i>	<i>Arts</i> .
<i>say</i> .	Mr. for <i>Master</i> .
Prt. for <i>present</i> .	Mrs. for <i>Mistress</i> .
Emp ^r . for <i>Emperour</i> .	

CHAP. XII.

Of Prosodie, or the Art of Accents and Quantities.

THE Art of Pronunciation, is reckon'd a Part of Grammar, and is the true Utterance of Words, according to their Quantity and Accent. Quantity, is the length or shortness of Syllables; and the Proportion generally Speaking, betwixt a long and short Syllable is two to one, as in Music, two Quavers to one Crotchet.

In English, as well as in Latin and Greek, there are not only these long, and short Syllables, but those, which are either long or short, as the Measure requires; as, *Rēcōrds*, and *Rēcōrds*.

(*) Accent is the raising, and falling of the Voice, above or under its usual Tone, but an Art of which we have little Use, and know less in the English Tongue;

(*) There are three Sorts of Accents, an *Acute*, a *Grave*, an *Inflex*, which is also call'd a *Circumflex*; the *acute* or sharp, naturally raises the Voice; and the *Grave* or *Base*, as naturally falls it; the *Circumflex* is a kind of Undulation, or waving of the Voice, as in pronouncing *Amare*, to love, you should pronounce it, as if Spelt *amare*, rising at the first *a*, and falling at the second. But tho' the *Latins* have some Signs to express these Marks (in Imitation of the *Greeks*); yet the Use of them is not known, except in the Distinction of *Adverbs*, nay, shou'd some old *Roman* arise from the Dead, if we believe *Quintilian*, the Rules of them cou'd not be deliver'd in Writing. Some of our Moderns, especially Mr. *Bish*, in his Art of Poetry, erroneously use Accent for Quantity, one signifying the length or shortness of a Syllable, the other the raising, or falling of the Voice in Discourse, which indeed most People have naturally, unless it be such, who have the Misfortune of a Monotony, or of speaking always in the same Tone of Voice, which is a great Vice in Utterance, and what few are guilty of, but such as have a small, and acute Voice; for those of a grosser Constitution, seldom are fixt to one Tone.

Tongue; nor are we like to Improve our Knowledge in this Particular, unless the Art of *Delivery* or *Utterance*, were a little more Study'd.

Of this *long* and *short* Syllable, are all Poetic Feet in *English*, as well as all other Languages form'd, and tho' *Horace* himself makes use of no less than twenty eight several Sorts of Feet; yet do they all, and many more arise from the various Compositions of *long* and *short* Syllables.

Before I come to the different Feet, which are in use in our Mother Tongue; it will be proper to lay down some Rules of Quantity, by which we may in some Measure arrive at some certainty in this Particular. In some Words, this is distinguish'd by the Sense; that is, when it is a *Name*, the first Syllable is *long*; and when it is a *Word of Affirmation*, the last is so; but this Rule reaches only *Words*, which are the same in Spelling, but differ in Sense and Pronunciation, as in these following:

Names.

A very learned and ingenious Author gives us this familiar and easy Distinction, betwixt *Quantity* and *Accent*. 'It may be observ'd, that the variations of the Voice, by *high* and *low*, *long* and *short*, *loud* or *soft*, (however they happen to be confounded by some) are all of as different Nature and Effects as the Beats of a *Drum*, are from the Sounds of a Trumpet, or the reading in one unvary'd Tone, is from singing. All the possible diversities of *Poetic Feet*, together with the changes of *loud* and *soft*, the *Drum* expresses to a Wonder. But while yet there is *μονοτονία* in the Sound, there can be no place for *Accents*: This plain Instrument does indeed in one single Tone, show what a Power there is in *Musical Numbers*, and of the various Movement of *POETIC Feet*, and how the Ear is affected with the suddain Intermixture of *loud* and *soft* Notes. But let the Trumpet tell how far short all these are of well turn'd, and rightly plac'd *Accents*: In these consist the Life of Language, these being the Enchantments, which being justly apply'd to well chosen Words, lead all the Passions Captive, and surprize the Soul it self, in its inmost Recesses.

(b) But

Names.

Words of Affirmation.

Quality, &c.

The first Syllable is pronounc'd long.

Absent,
Accent,
Cement,
Collect,
Conduct,
Consort,
Convert,
Contest,
Ferment,
Frequent,
Incense,
Object,
Present,
Project,
Record,
Subject,
Torment,
Unit.

The last Syllable is pronounc'd long.

Absent,
Accent,
Cement,
Collect,
Conduct,
Consort,
Convert,
Contest,
Ferment,
Frequent,
Incense,
Object,
Present,
Project,
Record,
Subject,
Torment,
Unite.

and some others. But the following Rules of Quantity will be of some Use ; as,

(1.) When an Ending is join'd to a Word of one Syllable, the first Syllable is long ; as, *Peaceable, sinful, self-ish, good-ness, toil-some, faith-les, heart-y, godly, &c.*

(2.) In Words of two Syllables ending in *er, or, ure*, the first is long, as *enter, honour, venture, &c.* except *defer, refer, prefer*. When *(le)* or *(en)* obscure end a Word, the first Syllable is long, as *Trouble, Garden, &c.*

3. When Words of one Syllable are compounded with *Fore-plac'd Words*, the Word it self is long ;

as *Allure*, *Colleague*, *Pollute*, except *Object*, *Adjunct*, *Advent*, *Aspect*, *Compass*, *Concourse*, *Conduit*, *Perfect*, *Perfume*, *Prelate*, *Profit*, *Progress*, *Prologue*, *Reliques*, *Respite*, *Succour*, *Substance*, *Suburbs*, *Supplice*. Note, that *Perfect* and *Presume*, when they are Words of Affirmation, relate to the foregoing Rule; not the Exception.

If an Ending be added to a Word of two Syllables, that Syllable which was originally long continues so, as *Profit*, *profitable*, except *Protest*, *Protestant*.

(4.) In Words of many Syllables (as we call all, that consist of more than two) the third Vowel from the last is long; as, *Salvation*, *Damnation*, &c. except when the last Syllable but one is long by Position, that is by the coming together of many Consonants, and bearing of the Vowel hard upon them; as *Abundance*, *Accomplish*, *Illustrate*, to which we may add *Affiance*, *Affidavit*, *Antecedent*, *Armado*, *Balconey*, *Bravado*, *Carbonado*, *Cathedral*, *Dandelion*, *Horizon*, *Obdurate*, *Opponent*, *Pellucid*, *Precedent*, (which is also *Precedent*, tho' erroneously too often spelt *President*) *Recusant*, *Vagary*.

In these which follow, the last Syllable is long, as *acquiesce*, *comprehend*, *condescend*.

(5.) Some Words of many Syllables have two long Syllables the fourth or fifth Vowel from the last, and the last but one; tho' the Quantity of the last be not so loudly sounded in the Delivery; as, *academy*, which yet is often pronounc'd *academy*, *accessary*, *acrimony*, *admirable*. Tho' it may be doubted whether *admirable*, as usually pronounc'd, be not more properly one long and three short. *Adversary*, *antimony*, *alimony*, *amtiatory*, *amicable*, *anniversary*, *antiquated*, *apoplexy*, *arbitrary*, *auditory*, *habitable*, *hierarchy*, *ignominy*, *necessary*, *necromancy*, *refractory*, *sedentary*.

But

But *Temperament*, and all Words of four or more Syllables ending in *ness*, have the first and last Syllables long; as, *Righteousness*, *Tediousness*, &c. except *Forgetfulness*, *Despightfulness*.

Lastly, Some are of a doubtful Quantity, according to the Will or Occasion of the Writer or Speaker; as, *Acceptable*, *Contribute*, *Corruptible*, *Confessour*, *Successour*, &c. and indeed some of the former.

We may add this to these Observations or Rules, That most Words of one Syllable are common, except *a*, *the*, *an*, *of*, *for*, *by*, *far*, *from*, &c. That an Emphasis in any Word or Syllable makes it *long*; so that tho' these, and some other little Words or Signs are naturally *short*, yet by this they are *long*. But any Word that ends in *Mutes*, can never be lengthen'd.

Having given these general Rules for Quantities in the *English Tongue*, I must add, that in Our Verses, the most Harmonious are those which consist of five Feet of a Short, and a Long Syllable; tho' to observe this too nicely, would breed a Satiety, by having so little Variation. For which Reason Mr. *Dryden* has diversify'd them, and not kept to this Rule; sometimes beginning his Verse with a long Syllable, he follows it with two short ones. 'Tis certain that it seems an establish'd Rule, that, in the Division of our Feet, we are to allow but two Syllables to one Poetic Foot; whereas in the Ancient Languages of Poetry there might be four in Compound Feet, and three in Simple Feet. Yet the Learner must not think, that any Number

of Syllables is sufficient to make any kind of Verse; for there is an indispensable Duty to observe likewise the Quantities. For if any Number of Syllables were sufficient to make a Verse, there could be no Prose. But it is sufficiently evident, that tho' the Number of Syllables be Necessary, yet it is equally Necessary, that the Position of the long and short Quantities of those Syllables be absolutely observ'd: For without that there can be no Harmony; and, without Harmony, no Verse.

In *English*, the Metre or Sorts of Verse are extremely Various and Arbitrary, every Poet being at Liberty to introduce any new Form he pleases. The most us'd are, first the *Heroic*, consisting of five long and five short Syllables generally speaking; Verses of four Feet, and of three Feet, and three Feet and a Cefure. *Stanza's* have been endeavour'd to be introduc'd, but never yet have been able to establish themselves.

(b) To help the Learner to some Means or Examples of forming new Feet in the *English Tongue*, I shall here set down the Variations made by the Ancients, of a Long and a Short Syllable.

A Spondee.	Two Long Syllables.
Pirric.	Two Short Syllables.
Trochee.	A Long and Short Syllable.
Iambic.	A Short and a Long Syllable.

These are of Two Syllables.

A Moloss. Three Long Syllables.

Tribrach. Three Short Syllables.

Dactil. One Long and two Short Syllables.

Anapest. Two Short and one Long Syllable.

(b) But as many Ways as Quantities may be carry'd by Composition and Transposition, so many different Feet have the Greek Poets contriv'd, and that under distinct Names, from two to six Syllables, to the Number of 124. But it is the Opinion of some learned Men, in this Way; that *Poetic Numbers* may be sufficiently explain'd, by those of two or three Syllables, into which all the rest are to be resolv'd.

Of those eight here set down, the *Spondee* and the *Dactil*, are the most considerable, as being the Measures us'd in the *Heroic Verse*, by *Homer*, *Virgil*, &c. These two Feet are of equal Time, but of different Movement, the *Spondee*, has an even, strong, and steady Pace, like a *Trot*, as I may say; but the *Dactil* resembles the nimbler strokes of a *Gallop*. An inverted *Dactil*, is an *Anapest*, a very sprightly *Trot*, and of a Movement proper to excite and enrage. The *Iambic*, is also of a light and sprightly Nature, and reigns most in our *English Verse*. The *Trochee*, is quite contrary to the *Iambic*, fit to express weak and languid Motions; as all those Measures are, which move from long to short Syllables. Tho' *Pirric*, and *Tribrach* are very rapid, as the *Moloss* is slow and heavy.

The Rhime has been (by the Ignorance of our Fore-fathers) thought the only Essential of *English Verse*, yet it is in reality the most inconsiderable Part of it, and may be left out without any Detriment; as is plain from the Great *Milton*. But if you resolve to write in *Rhime*, you must take a peculiar Care, of observing them exactly, for a Botch in this is unpardonable. My Lord *Roscommon*, tho' he was an Enemy to Rhime, yet was most exact in it when he vouchsafed to make use of it: This Niceness must be observ'd in double, or treble Rhimes, which yet are never properly us'd, but in *Burlesque*.

Having said so much of the *Mechanic Part* of Poetry, I shall not conclude without a Word or two of the *Material Part*, which is the Composition.

You must not fancy, that to write a Verse, and conclude a Rhime, is to be a Poet; but you must understand the Nature of your Subject thoroughly; and let your Copy of Verses, or Poem, be never so short, you must form a Design, by which

every Verse shall depend on and produce each other, which will form Order and Beauty. For to make a Company of Verses, without any Design, let them be never so Smooth and Harmonious, is an Undertaking of no Value, and Incapable of producing any thing Great and Noble; a *Block-head* with a good Ear, and a tolerable Knowledge of the Tongue, may do these; but nothing but a Poet the other.

But if this be necessary in the shortest, and least of our *Poems*, it is vastly more requisite in those of greater Length, which must be intolerable and tedious, a rude and indigested Heap without it. Fix this therefore in your Mind, That a *Verse*, and a *Poet*, are two different Things; the first is contemptible, and has been so above these two thousand Years; the later honourable in the Opinion of all Men of Sense and Learning, in all Ages and Nations.

But the Rules of this Art, are too long to be here inserted; as what would swell the Book, to three times the Bulk it has already. I shall therefore refer you to the Art of Poetry at large.

The End of the GRAMMAR.

THE

THE APPENDIX.

FRENCH being a *Language* now in much Vogue, and furnishing the *Curious* with many valuable Books, I have refer'd to this place some Particulars which may seem to relate more to that *Language* than to the *General*, or *English Grammar*; tho' there are things intermingl'd which also relate to the *First*; and others may be drawn from them useful to the *Second*. Particularly of the *Pronouns* and *Auxiliary Verbs, Propositions, Conjunctions, &c.*

I shall begin with the *Pronouns* or *Personal Names*.

We have in our Notes on the viii Chapter of *Names* given the Reason of Mens inventing the *Pronouns* and their Use. I shall here carry the Consideration of them farther than either that *General Grammar*, or our own *Particular* (especially to the *French*) for the Reason abovemention'd. In the *French* Tongue *Pronouns* may be consider'd according to three ways of using 'em; as in the following Table.

Before Verbs.		In the	Every where else	
<i>Nom.</i>	<i>Dat.</i>	<i>Accus.</i>	<i>Ablat.</i>	<i>Genitive.</i>
<i>Je.</i> <i>Nom.</i>		<i>Me.</i>		<i>Moy.</i>
<i>Tu.</i> <i>Vous.</i>		<i>Te.</i>		<i>Toy.</i>
		<i>Se.</i>		<i>Soy.</i>
<i>Il, Elle.</i> <i>Ils, Elles.</i>	<i>Luy, le, la.</i> <i>Leur, les</i>		<i>Luy</i> <i>Eux</i>	<i>Elle.</i> <i>Elles.</i>

On which Table some Remarks are to be made;

The 1st is, For Brevity I have only put *vous* and *vous* once, tho' they are always plac'd before Verbs, after Verbs, and in all Cases; for which Reason there is no difficulty in the Common Language.

in the Pronoun of the Second Person, because only *vous* is made use of.

The 2d is, That what we have mark'd as the Dative and Accusative of the Pronoun *il* to be put before Verbs, is also put after Verbs when they are in the Imperative, *vous lui dites, dites-luy, vous leur dites, dites leur; vous le menez, menez le; vous la conduisez, conduisez la*; But *me, te, se* are always put before the Verb *vous me parlez, vous me menez*. *Moy* must be put instead of *me* when the Verb is Imperative: *Parlez moy, menez moy*: Which Monsieur de Vaugelas seems not to take notice of; for enquiring into the Reason why we say *menez l'y* and do not say *menez m'y* he could think of no other but the Cacophonie; Whereas it being plain that *moy* is not to be Apostrophy'd, that we may say *menez m'y*, we must also say *menez me*; as we may say *menez l'y*, because we say *menez le*. Now *menez me* is not French, nor consequently *menez m'y* also.

The 3d Remark is, when Pronouns are before or after Verbs: In the Imperative the Particle *a* or *to* is not then put for the Dative, *Vous me donnez, donnez moy; Give me*, and not *give to me*; unless when the Pronoun is redoubled, where commonly *mesme, self*, is added, which is only join'd to Pronouns in the third Form; *Dites le moy a moy, Tell it to me myself. Je vous le donner a vous, I give it to you yourself. Il me le promet a moy mesme, He promises it to me myself. Dites leur a eux-mesmes, Tell it to them themselves. Dites luy a elle mesme, Tell it to him himself*.

The 4th is, That in the Pronoun *il, he*; the Nominat. *il ou elle, He or she*; and the Accusative *le & la, him and her*; are indifferently us'd in allthings instead of the Dative, Ablative, Genitive, and the Pronoun: *son* and *sa, his and her*, this serving for the Genitive, should commonly be used only in speaking of Persons.

Thus we may say very justly of a Country House, *Elle est belle, she is fine. Je la rendray belle, I'll make her fine*; but ought not to say, *Je luy ay adjoûte un Pavillon, I have added a Pavillion to her: Je ne puis vivre sans elle, I can't live without her. C'est pour l'amour d'elle que je quitte souvent la Ville, 'Tis for love of her I so often leave the Town. Sa Situation me plait, Her Situation pleases me. To speak properly, it should be, *Py ay adjoûte un Pavillon, I have added a Pavillion there. Je ne puis vivre sans cela, I can't live without it. Elle est Cause que je quitte souvent la Ville, 'Tis the Cause I often leave the Town. La Situation m'en plait, The Situation pleases me*.*

I know very well there are Exceptions to this Rule; for Nouns of Number, as *Eglise, Peuple, Compagnie, Church, People, Company*, are not subject to it.

When we animate *Things*, and look on 'em as *Persons*, by a Figure call'd *Prosopœia*: Terms may be us'd that agree to *Persons* and *Things* relating to the Mind; as, *la Volonté, la Vertu, la Vérité, the Will, Virtue, Truth*, may bear Personal Expressions; And I don't

don't think it ill said, to say, *l'Amour de Dieu a ses Mouvements*, The Love of God has her Motions; *ses Desirs*, her Desires; *ses Joyes*, her Joys; *aussi bien que l'Amour du Monde*, as well as the Love of the World.

Custom has authoriz'd the making use of the Pronoun *son*, *his*, in things that are entirely proper and essential to those spoken of; Thus we say, *Une Riviere est sortie de son lit*, A River is'd out of his Bed; *Un Cheval a rompu sa Bridle*, A Horse has broken his Bridle: a *Mange son Avoine*, Has eaten his Oats: Because we look upon Oats to be Food entirely proper to a Horse, there being nothing more essential to a Thing than what it is. And this makes me believe, that this Rule has no place in Discourses of Science, wherein we speak only of what is proper to Things; And that thus we may say of a Word, *Sa signification Principale est telle*.

There may be other Difficulties in this Rule, I having not consider'd it enough to give Reasons for all that may be oppos'd to it; but 'tis at least certain, that to speak well we ought commonly to observe it, and 'tis a fault to neglect it, if 'tis not in Phrases, warranted by Custom, or one has not a particular Reason for't: However Mr. de Vaugelas has not taken notice of it, but of another touching *Qui*, which he shews very well is never said but of Persons, without the Nominative and Accusative *Que*.

Hitherto we have explain'd the principal and primitive Pronouns, but there are others call'd Possessives, as we have shewn there are Adjectives form'd of Substantives; as, *Terre*, *Terrestre*, *Earth*, *Earthly*: Thus *meu*, *mon*, signifies distinctly *me*; and confusedly *something belonging to me*, and which is *mine*: *Mes* *Liber*, my Book; *Livre de moy*, that is, *the Book of me*; as the Greeks commonly say *Βεβλὸς μου*.

There are Pronouns in our Language always put with a Noun, without the Article *Mon*, *ton*, *son*, Mine, thine, his, and the Plurals *Nos*, *Vos*, We, You. Others put always with the Article, without the Noun, *Mien*, *tien*, *sien*; Mine, thine, his; and the Plurals *Nostre*, *Vostre*, Ours, Yours. There are some us'd both ways, *Nostre*, *Vostre*; Our and Your. In the singular, *Leur* and *leurs*, I give no Examples, for that is too easie; I shall only say this is the reason of rejecting the old way of speaking *Un mien Amy*, *Un mien Parent*, because *mien* ought never to be us'd but with the Article *le*, and without a Noun, *C'est le mien*, *ce sont les Nostres*.

There is also another Pronoun call'd Relative, *Qui*, *qua*, *quod*; *Qui*, *laquel*, *laquelle*; this Pronoun Relative is in some things like other Pronouns, and in some things Particular.

'Tis like 'em, in that 'tis us'd instead of a Noun, and even more generally than all other Pronouns, being put for all the Persons, *Moy qui sui Chrestien*; *Luy qui est Roy*. As it is particular, it may be consider'd two ways:

1. In its having always relation to another Noun or Pronoun call'd *Antecedent*; as, *Dieu qui est saint*. *Dieu* is the Antecedent of the Relative *qui*; but this Antecedent is sometimes understood and not express'd, especially in the Latin Tongue; as is shewn in the *New Method* for that Language.

2. It is *Particular*, in that (which I don't know has been ever yet observ'd by any one) the Proposition into which it enters (a Proposition that may be call'd *Incident*) may make part of the Subject or Attribute of another Proposition that may be term'd Principal.

This can't be well understood, unless what was said in the beginning of this Discourse be remember'd, That in every Proposition there's a Subject something affirm'd, and an Attribute that which is affirm'd of a Thing: But these two Terms may be either Simple, (as when I say *Dieu est bon*) or Complex, (as when I say, *Un habile Magistrat est un Homme utile a la Republique*). What is affirm'd in the later Proposition is not only *un Magistrat*, but *un habile Magistrat*; and what is affirm'd of him is not only that he's a Man, but a *useful Man to the Republick*.

This Union of several Terms in the Subject and Attribute is sometimes such, as not to hinder the Propositions being Simple, containing in it self one Judgment only, or Affirmation; as when I say, *The Valour of Achilles was the Cause of the taking of Troy*: Which always happens as often as the two Substantives which enter into the Subject or Attribute of the Proposition; are one govern'd by another.

But at other times also these sorts of Propositions, the Subject or Attribute of which is compos'd of several Terms, contain at least in our Mind several Judgments, of which as many Propositions may be made; as when I say, *The Invisible God created the Visible World*; I represent to my self three Judgments in the Proposition; the first, That *God is Invisible*. The second, That he *Created the World*. The third, That *the World is Visible*. And of these three Propositions the second is the Principal and Essential; but the first and third only Incident, and part of the Principal, the former composing the Subject, and the later the Attribute.

Now these Incident Propositions are often in our Mind, without being express'd by Words, as in the propos'd Example. But sometimes also 'tis expressly denoted, and in this case the Relative is us'd; as when I reduce the same Example to these Terms, *God, tho' invisible, created the World which is visible*.

This therefore is what's particular in the Relative, That the Proposition in which it is, may make part of the Subject or Attribute of another Proposition.

On which 'tis to be observ'd, First, That when two Nouns are joyn'd together, the one of which is not govern'd but agrees with the other, either by Apposition (as *Urbs Roma*) or as Adjective (as *Deus sanctus*) especially if this Adjective be a Participle, (as *Canis currens*) all these ways of speaking contain the Relative in
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the sense, and may be resolv'd by the Relative; *Urbs qua dicitur Roma, Deus qui est sanctus, Canis qui currit.* It depends on the Genius of Languages to make use of both ways; and then we find, that in the Latin the Participle is commonly us'd, as, *Video Canem currentem*; and in French the Relative, *Je voy un chien qui court.*

Secondly, I have said, that the Proposition of the Relative may be part of the Subject or Attribute of another Proposition which may be call'd Principal; for it never makes an entire Subject, nor an entire Attribute, but the Word the Relative stands instead of, must be added to make an entire Subject, and some other Word to make an entire Attribute: *God who is invisible, is the Creator of the World which is visible.* *Who is invisible* is not all the Subject of this Proposition, but *God* must be added. And *which is visible* is not all the Attribute, but the *Creator of the World* must be added.

Thirdly, The Relative may be also either the Subject, or part of the Attribute of this incident Proposition. To be the Subject, it must be in the Nominative, *Qui creavit Mundum, qui sanctus est.*

But when 'tis in an oblique Case Genitive, Dative, Accusative, then it does not make the entire Attribute of this incident Proposition, but only a part: *Deum quem amo, God whom I love.* The Subject of the Proposition is *Ego*, and the Verb makes the Connexion and part of the Attribute, of which *quem* makes another part, as if it was *Ego amo quem*, or *Ego sum amans quem.* And thus *Cujus Caelum sedes est, Of whom Heaven is the Throne.* Which is always as if 'twas said, *Caelum est sedes ejus; The Heaven is the Throne of whom.*

Nevertheless, even on these occasions the Relative is always put at the head of the Proposition, (tho' according to the sense it should be only at the end) unless 'tis govern'd by a Proposition, for that precedes at least commonly, *Deum a quo Mundus est conditus.*

What has been said of the two Uses of the Relative, the one of being a Pronoun, and the other of marking the Union of one Proposition with another, serves to explain several things of which Grammarians have not attempted to give the Reason. I shall reduce 'em here to 3 Classes, and give some Examples of each.

The first, where the Relative is visibly for a Conjunction and a Demonstrative Pronoun.

The second, where it serves only for a Conjunction.

And the third, where it serves for Demonstrative only, and not a Conjunction.

The Relative serves for Conjunction and Demonstrative when, for Example, *Livy* says, speaking of *Junius Brutus*, *Is quum primores civitatis, in quibus fratrem suum ab avunculo interfectum audisit:* For 'tis plain, that *in quibus* is there for *& in his*; and the Reason is clear and intelligible, if the Text is thus read, *Quum*

primores civitatis & in his fratrem suum interfectum audisset; whereas without this Principle 'tis hardly to be resolv'd.

But the Relative sometimes loses the force of the Demonstrative; and does only the Office of a Conjunction: Which may be consider'd on two several occasions.

The first is, a way of speaking very common in the Hebrew Tongue, which is, when the Relative is not the Subject of the Proposition into which it is, but only part of the Attribute; as when 'tis said, *Pulvis quem projecit Ventus*. The Hebrews only then left the Relative its last use, when the union of one Proposition with another, and for the other use, to stand instead of a Noun, they express it by the Demonstrative Pronoun, as if there was no Relative; so that they say, *Quem projecit cum Ventus*. And these sorts of Expressions are found in the New Testament, where St. Peter alluding to a Passage of *Isaiah*, says of Jesus Christ, *ἡ τὰ μέλη αὐτοῦ ἰσθῆτε, Cujus livore ejus sanati estis*. The Grammarians not having distinguish'd these two uses of the Relative, could give no reason for this way of speaking, and contented themselves with saying 'twas a Pleonasm, that is, a useless Superfluity: But 'tis not without Example, even in the best Latin Authors, tho' the Grammarians did not understand it. As for instance, *Livy* says, *M. Flavius Tribunus plebis, tulit ad populum, ut in Tulculanos animadverteretur, quorum eorum ope ac Consilio Veliterni Populo Rom. bellum fecissent*. 'Tis visible that *quorum* serves only for a Conjunction, and some thought it should be *quod eorum ope*. But 'tis thus the best Editions have it, and the most ancient Manuscripts; and thus *Plautus* speaks in his *Trinummus*, where he says,

*Inter eos ne homines condalium te redipses postulas,
Quorum eorum Unus surripuit currenti Cursori solum?*

Where *quorum* serves in the same stead as if it had been *Cum eorum Unus surripuit*, &c.

The second thing to be explain'd by this Principle is, the famous dispute among Grammarians, touching the nature of *quod* after a Verb: As, when *Cicero* says, *Non sibi Objicio quod hominem spoliasti*; which is yet much more common in the Authors of the later Latinity, who almost always said by *quod* what we should more elegantly say by the Infinitive, *Dico quod tellus est rotunda*, for *Dico tellurem esse rotundam*. Some pretend this *quod* is an Adverb or Conjunction, and others affirm, 'tis the Neuter of the Relative *Qui, quæ, quod*.

As for my part, I believe 'tis the Relative which has relation to an Antecedent (as has been already said) but 'tis divested of its use as a Pronoun, containing nothing in its Signification that makes part either of the Subject or Attribute of the Incident Proposition, and retaining only its second use, to unite the Proposition where

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'tis found with another; as we have observ'd of the Hebraisin, *Quem projecit cum Ventus*; for in that Passage of Cicero, *Non tibi Objicio quod hominem spoliasti*, these last words, *hominem spoliasti*, make a perfect Proposition where the *quod* that goes before adds nothing, and supposes no Noun: All it does is, that this same Proposition, where 'tis joyn'd, makes only part of the entire Proposition, *Non tibi Objicio quod hominem spoliasti*; whereas without the *quod* it would subsist of it self, & alone make a Proposition.

Which is what we may further explain, in speaking of the Infinitive of Verbs, where we have shewn also, that 'tis the way of resolving the *que* in French, (which comes from this *quod*) as, when we say *Je suppose que vous serez sage*; for this *que* there is so divested of the nature of a Pronoun, that it does nothing but connect; which shews that the Proposition *vous serez sage* is but part of the entire Propositions *Je suppose*.

We have observ'd two Occasions wherein the Relative, losing the use of a Pronoun, retains only that of uniting two Propositions together: But we may on the contrary observe two others where the Relative loses its use of Connection, and retains only that of Pronoun. The first is in a way of speaking among the *Latins*, where they oft made use of the Relative, giving it only the force of a Pronoun Demonstrative, and leaving it very little of its other Use, to bind the Proposition where 'tis employ'd to another Proposition. This is the reason they began so many Periods with the Relative, which cannot be Translated into Vulgar Languages otherwise than by a Demonstrative Pronoun, because the strength of the Relative, as a Connection, being almost lost, 'twould be thought strange to find one there. *Pliny* begins his Panegyrick thus: *Bene ac Sapienter P.C. Majores instituerunt, ut rerum agendarum, ita dicendi initium a precationibus capere, quod nihil rite, nihilque providentur homines sine Deorum Immortalium Ope, Consilio, honore, auspiciantur, Qui mos, cui potius quam Consuli, aut quando magis usurpandus colendusque est?* 'Tis certain this *Qui* rather begins a new Period, than ends the foregoing; wherefore in Translating it into the French Tongue we never see *Laquelle Coutume*, but *Cette Coutume*, beginning the second Period thus: *Et par qui cette Coutume doit elle estre plutot observee que par un Consul?* Cicero is full of the like Examples; as, *Orat. 5. in Verrem. Itaq; alii Cives Romani ne cognoscerentur, capitibus obvolutis a carcere ad palum, atque ad necem rapiabantur; alii cum multis Civibus Romanis recognoscerentur, ab omnibus defenderentur securi feriebantur. Quorum ego de acerbissima morte, crudelissimoque cruciatu dicam cum eum locum tractare capero.* This *Quorum* should be Translated as if 'twas *de illorum morte*.

The other Case where the Relative retains hardly any Use but that of Pronoun, is in the Greek *ὅτι*, whose Nature has not been yet exactly enough observ'd by any one that I know of, before the new Method for the Greek. For tho' that Particle has frequently

a very near relation to the Latin *Quod*, and is taken from the Pronoun Relative of that Language, as the *Quod* is taken from the Latin Relative, there's often however this notable difference between the *Quod* and ὅτι, that whereas the Latin Particle is only the Relative divested of its use of Pronoun, and retaining only that of Connection, the Greek Particle is frequently divested of its use of Connection, and retains only that of Pronoun. As to which see *The New Method for the Latin Tongue*, Remarks on Adverbs, N. 4. and the *New Method for the Greek Tongue*, Book 8, Chap. 11. Thus, for Example, when in the *Apocalypse*, ch. 3. Jesus Christ reproaching a Disciple who had some Satisfaction in himself, tells him, λέγεις ὅτι Πλούσιός εἰμι, *Dicis quod Dives sum*. 'Tis not to say, *Quod Ego qui ad te loquor Dives sum*, but *Dicis hoc*. You say it, (to wit, *Dives sum*, *I am rich*) so that there are two Speeches or separate Propositions without the second's making part of the first, insomuch that the ὅτι does there neither the Office of Relative nor of Connection, which seems to be taken from the Custom of the *Hebrews*: And this is very necessary to be remark'd, for resolving abundance of Propositions in the Greek Tongue.

Monsieur de Vaugelas was the first that publish'd this Rule among others, of which his judicious Remarks are full, That *Qui* ought not to be put after a Noun without Article. Thus we say, *Il a este traite avec violence*; but if I would take notice that this Violence was entirely inhumane, I can't do it but by adding an Article, *Il a este traite avec une violence, qui a este tout a fait inhumaine*. This seems at first very reasonable, but as we meet with several ways of speaking in our Language, which does not conform with this Rule, (as these among others, *Il agit en Politique qui sçait gouverner. Il est coupable de Crimes, qui meritent Chastiment. Il n'y a homme qui sçache cela.*) so I have thought whether it might not be conceiv'd in terms which render it more general, and shew, that those and other suchlike ways of speaking, which seem contrary to it, in effect are not so. Thus therefore have I conceiv'd it; As the present Use of our Language is, the *Qui* ought not to be put after a common Name or Noun, if not determin'd by an Article, or something else which determines it as much as any Article would do.

To understand this aright, it must be remember'd, that we may distinguish two things in the common Name, 1. The fix'd Signification, (for 'tis by accident; if it varies sometimes thro' Equivocation or Metaphor) and, 2ly, The Extent of the Signification, which is subject to vary, according as the Name is taken, either for all the Species, or for a certain or uncertain part of it.

'Tis with respect to this Extent only we say a Common Name is undetermin'd, when there's nothing that shews it ought to be taken generally or particularly; and being taken particularly, if 'tis a certain or uncertain Particular. On the contrary we say, a
Noun

Noun is *determin'd* when there is something in it, that shews such Determination. And this proves, that by *determin'd* Restraint is not understood, since, according to what we have been saying, a Common Name ought to pass for *determin'd*, when there is something that shews it should be taken in its full extent: As in this Proposition, *Every Man is Reasonable*.

'Tis on that, this Rule is founded; for a Common Name may be made use of by having regard to its Signification only. As in the Example I propos'd, *Il a este traite avec Violence*; and then there is no occasion that I determine. But if we would say any thing in particular, 'tis done by adding a *Qui*. 'Tis very reasonable, that in Tongues that have Articles to determine the extent of Common Names, we should thus make use of 'em, to the end it may be the better known to what this *Qui* has relation: If 'tis to all, a Common Name can signifie, or to a part only, certain or uncertain.

But we find by that also, that the Article not being necessary on those occasions, but to determine the Common Name, if 'tis elsewhere determin'd, one may add a *Qui* to it, as well as if there was an Article. And this shews the necessity of expressing this Rule as we have done, to render it general; as also that almost all the ways of Speaking, which seem contrary, are conformable to it, because the Noun that's without an Article is determin'd by something else: But when I say, by something else, I don't comprehend the *Qui* that's joyn'd to it; for if 'twas comprehend'd, we should never offend against this Rule, since we may always say, that we don't make use of a *Qui* after a Noun without an Article, but in a determin'd way of Speaking, because it would have been determin'd by the *Qui* it self.

To answer every thing that may be oppos'd to this Rule, we need only to consider the divers ways by which a Noun without an Article may be determin'd.

1. 'Tis certain that *Proper Names* signifying but *one particular Thing* are determin'd by themselves; therefore I talk only in the Rule of *common Nouns*, it being indubitably well spoken to say, *Il morte Virgil qui est le premier des Poetes*.

2. *Vocatives* are also determin'd by the very nature of a *Vocative*, so that no Article is requir'd to joyn a *Qui*, it being the suppression of the Article that makes the *Vocative*, and distinguishes it from the *Nominative*; therefore 'tis not against the Rule to say, *Soleil qui voyer toutes choses*.

3. *Ce, quelque, plusieurs, Nouns* of Number, as *deux, trois, tout, nul, aucun*, &c. determine as well as Articles, which is too plain to admit of any Argument.

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4. In *Negative Propositions*, the terms on which the Negation fall are determin'd to be taken generally by the Negation it self; the Property of which is to take away all. This is the reason why we say affirmatively with the *Article*, *Il a de l'Argent*; and negatively without the *Article*, *Il n'a point d'Argent*: And this shews, that this way of Speaking is not contrary to the Rule, *Il n'y a point d'Injustice qu'il ne Commerce.*

5. 'Tis a very certain Rule of *Logic*, That in *Affirmative Propositions* the Subject draws after it the Attribute; that is to say, determines it; whence it comes, that these Reasonings are false, *Man is an Animal, a Monkey is an Animal, therefore a Monkey is a Man*: Because the Animal being the Attribute in the two first *Propositions*, the two several Subjects are determin'd by two several sorts of *Animals*: Wherefore 'tis not against the Rule to say, *I am a Man who speak freely*; because *Man* is determin'd by *I*; which is so sure, that the *Verb* which follows *Who* is better apply'd to the first Person, than to the third, *I am a Man who have seen much*, rather than *I am a Man who has seen much.*

6. The words *Sort, Species, Kind*, and the like, determine such as follow, which for this reason ought not to have an *Article*, *A sort of Fruit*, and not a *sort of a Fruit*: Wherefore 'tis right to say, *A sort of Fruit, that's ripe in Winter, A kind of Wood that's very hard.*

7. The Participle *en* like, *ut* as, in the sense of the Latin *ut, Vivat ut Rex, He lives like a King, Il vit en Roy*, contains the *Article* in its self, being as good as saying, *Like a King, After the way of a King*. Nor is it against the Rule to say, *He sits en Roy who knows how to reign, He speaks en Homme who knows what he does*; this is, *like a King, like a Man.*

8. De alone with a Plural is often for *des*, the Plural of the *Article One*: And thus these ways of Speaking are very good, and not against the Rule. *He is oppress'd de Maux with Miseries, which make him lose Patience. He is charg'd de Dettes with Debts above what he is worth.*

9. These ways of Speaking Good or Ill, ('Tis Hail that falls, *C'est gresle qui t mbe; Those are Men of Sense that told it me, Ce sont Gens habiles qui m'ont dit cela*;) are not contrary to the Rule, because the *Qui, that*, has no relation to the *Noun*, that's without *Article*, but to *Ce, that*, which is of all *Genders* and *Numbers*; for the *Nouns* without *Article*, *Hail, Men of Sense*, are what I affirm;

affirm; and consequently the Attribute and the *Qui* make part of the Subject *I affirm*: For of *what falls* I affirm 'tis *Hail*; of *those that told it me*, that they are *Men of Sense*. And thus the *Qui* does not relate to the Noun without Article, nor consequently to this Rule.

If there are other ways of Speaking, which seem contrary to it, and cannot be accounted for by all these Observations, they are the Remains of the Old Style, where the Articles were almost always omitted. Now 'tis a Maxim, that those, who work upon a living Language should have always before their Eyes, that the Ways of Speaking authoriz'd by general and uncontested Use should be reckon'd good, tho' contrary to the Rules and Analogy of the Tongue, but they should not be alledg'd to make a Question of the Rules, and disturb the Analogy; nor consequently to authorize other ways of Speaking not authoriz'd by Use: Otherwise he who shall govern himself by the *Whimfies of Use*, without observing this Maxim, will make a Language that will be always uncertain, and never fix'd, for want of Principles.

Of *Prepositions* we have said, That *Cases* and *Prepositions* were invented for the same Use, to shew the Relation Things have one with another. In all Languages such Relations are shewn by *Prepositions*.

There are some Observations to be made to *Prepositions*, as well for all Tongues in general as for the French in particular.

The 1st is, That as to the Subject of *Prepositions*, no Language has observ'd what Reason would have demanded; which is, That no Relation should be shewn by any thing but a *Preposition*; and, That the same *Preposition* should shew nothing but the same Relation: For, on the contrary, it often happens in all Tongues, as we have seen in those Examples taken from the French, that the same Relation is signified by several *Prepositions*, as *dans*, *en*, *a*, and, that the same *Preposition*, or *en*, *a*, denote several Relations: This is frequently the cause of Obscurity in the Hebrew Tongue; and in the Greek, which is full of *Hebraisms*, because the Hebrews having few *Prepositions*, they made 'em serve for several uses. Thus the *Preposition* \square which is call'd affix'd, because 'tis joyn'd to Words, being taken in several senses, the Writers of the New Testament have render'd it by *in*, *in*; taking also that *in* or *in* in very different senses; as may be seen particularly in St. Paul, where this *in* is sometimes taken for *per*: *Nemo potest dicere, Dominus Jesus, nisi in Spiritu sancto*; sometimes for according, *Cui vult nubat tantum in Domino*; sometimes for with, *Omnia vestra in charitate fiant*: And also in other manners.

The second Observation is, That *de* and *a* are not only Signs of the Genitive and Dative, but also *Prepositions* which serve for other Relations: For when we say, *Il est sorti de la Ville*, He is gone out of Town; or *Il est alle a sa Maison des Champs*, He is gone

gone to his Country House; *De*, of, is not the Sign of the Genitive, but the Preposition *ab* or *ex*; *Egressus ex Urbe*. And *a* is not the Sign of the Dative, but the Preposition *in*: *Abiit in Villam suam*.

The third is, That these five Prepositions must be distinguished, *dans*, *hors*, *sur*, *sous*, *avant*, from these five Words, which have the same signification, but are not Prepositions, at least, generally, *dedans*, *dehors*, *dessus*, *dessous*, *auparavant*.

The later of these Words is an Adverb, us'd absolutely, and not before Nouns; for we say, *Il estoit venu auparavant*, but not *Il estoit venu auparavant d'isner*; but *avant d'isner*, and the other four, *dedans*, *dehors*, *dessus*, *dessous*, I believe they are Nouns, as may be seen by the Articles being always joyn'd; *le dedans*, *le dehors*, *au dedans*, *au dehors*, and govern the Noun that follows them in the Genitive, which is the Rule of Noun Substantives, *Au dedans de la Maison*, *au dessus du Toit*.

There is however an Exception very judiciously observ'd by *Monf. de Vaugelas*, which is, that these Words become Prepositions again when the two Opposites are put together; as, *La Peste est dedans & dehors la Ville*: *Il y a des Animaux dessus & dessous la Terre*.

The fourth Observation is concerning these four Particles, *en*, *y*, *dont*, *ou*, which signifie *de* or *a* in all their extent; as also *luy* and *qui*; for *en* signifies *de luy*; *y*, *a luy*; *dont*, *de qui*; and *ou*, *a qui*. And the chief use of these Particles is, to observe the two Rules we have spoken of, which is, that *luy* and *qui*, in the Genitive, Dative, and Ablative, are commonly said of Persons only: And thus when we talk of other things, *en* is made use of instead of the Genitive *de luy*, or the Pronoun *son*; of *y* instead of the Dative *a luy*; of *dont* instead of the Genitive *de qui*, or *duquel*, which may be us'd, but 'tis generally pretty languishing; and of *ou* instead of the Dative *a qui* or *auquel*.

Of Auxiliary Verbs in Vulgar Tongues.

Before we have done with Verbs, it seems necessary to say a word of a Thing, which being common to all Vulgar Tongues, deserves to be treated of in a General Grammar. And I am very willing to speak of 'em, to give a Sketch of the French Grammar, as to the use of certain Verbs call'd *Auxiliaries*, they serve others to form several Tenses with the Preterit Participle of each Verb.

There are two common to all Languages; *Estre*, to be, and *Avoir*, to have; some have others, as the Germans *Werden*, *Devenir*, to become; or *Wollen*, to be willing; the present of which being joyn'd to the infinitive of each Verb makes the future: But 'twill be sufficient to speak of the two Principal ones, *Estre* and *Avoir*.

E S T R E.

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As for the Verb *Estre*, to be, we have said it form'd all Passives with the Participles of the Verb Active, which is taken then passively, *Je suis aime, j'étois aime*; I am lov'd, I was lov'd, &c. the reason of which is easie to be given; because, as we have said, all Verbs, except the Substantive, signify the Affirmation, with a certain Attribute, which is affirm'd. Whence it follows, that the Verb Passive, as *amor*, signifies the Affirmation of Passive Love; and consequently *aime* signifying this Passive Love, 'tis plain, that by joyning the Substantive Verb to it, which shews the Affirmation. I am below'd, *Je suis aime*; You are below'd, *vous estes aime*; the same Thing ought to be mark'd as *amor amoris* in Latin; and ev'n the Latins made use of the Verb *Sum*, as Auxiliary in all Preterits Passive and all Tenses depending on it; as, *amatus sum, amatus eram*, &c. as also the Greeks in most Verbs. But this Verb *Estre* is often Auxiliary in another more irregular manner, of which we shall treat, after having explain'd the Verb

A V O I R.

The other Auxiliary Verb *Avoir* is much more strange, and difficult enough to be accounted for.

We have already said, that all Verbs (in Vulgar Tongues) have two Preterits, one Indefinite, which may be call'd *Aoristus*, and the other Definite. The first is form'd like another Tense *J'aimay, je sentis, je vis*, I lov'd, I felt, but the other is form'd only by the Preterit Participle *aime, sent, veu*, and the Verb *Avoir*, *j'ay aime, j'ay sentis, j'ay veu*. And not only this Preterit, but all other Tenses; which in Latin are form'd of the Preterit *a*, of *amavi, amaveram, amaverim, amavissim, amavisse*; *j'ay aime, j'avois aime, j'aurois aime, j'eusse aime, j'auray aime, avoir aime*.

And the very Verb *Avoir* has not these sorts of Tenses, but it self as Auxiliary, and its Participle *eu*. But the Preterit *j'avois eu*, and the future *j'auray eu*, are not Auxiliaries of other Verbs; for we say *si-tôt que j'ay eu disné, quand j'eusse eu, ou j'aurois eu disné*, but not *j'avois eu disné, j'auray disné, eu* &c. Thus the Verb *Estre* takes the same Tenses of *Avoir* and its Participle *este, j'ay este, j'avois este, I have been, I had been*, &c. In which our Language is different from others, the German, the Italians, and the Spaniards making the Verb *Estre* Auxiliary to it self in those Tenses; for they say, *sano stato*, I am been; *Je suis este*; which the *Walpoons*, who speak ill French, imitate.

Now how the Tenses of the Verb *Avoir* serve to form others in other Verbs, may be learnt by this Table.

Tenses of the Verb *Avoir*.

		<i>Avoir, ayant, eu ;</i> to have, having, had.	
Present	{ <i>j'ay</i> <i>j'ayer</i> }	Preterit. perfect.	{ 1. <i>j'ay disne</i> , I have din'd. 2. <i>quoy que j'ay disne</i> , Tho' I have din'd.
Imperfect	{ <i>j'avois</i> <i>j'eusse</i> <i>j'aurois</i> <i>j'eus</i> }	plusquam perf.	{ 1. <i>j'avois disne</i> . 2. <i>si j'eusse disne</i> . 3. <i>quand j'aurois disne</i> . 4. <i>quand j'eus disne</i> , In-define.
Aoristus Preterit perfect simple	{ <i>j'ay eu</i> }		{ 5. <i>quand j'ay eu disne</i> , Define. 6. <i>quand j'eusse ou j'aurois eu disne</i> , Conditional.
Preterit conditional.	{ <i>j'eusse eu</i> . <i>j'aurois eu</i> .		
Futura.	{ <i>j'auray</i> }	Future-Perfect	{ <i>quand j'auray disne</i> .
Infinit. Pres.	{ <i>avoir</i> }	Infinit. Preterit	{ <i>après avoir disne</i> .
Particip. Pres.	{ <i>ayant</i> }	Particip. Preter.	{ <i>ayant disne</i> .

This is not to be accomodated exactly to the English : But if this way of Speaking in all the Vulgar Tongues, which seems to be taken from the *German*s, is strange in it self, 'tis not less so in the Construction with Nouns joyn'd to these Preterits formed by the Auxiliary Verbs and the Participle.

For, 1. The Nominative of the Verb causes no change in the Participle ; wherefore we say as well in the Plural as Singular, the Masculine as Feminine, *Il a aime*, *Us ont aime* ; and not *Us ont aimez*.

2. The Accusative also, that governs this Preterit, causes no Changes in the Participle, when it follows it, as 'tis usual ; wherefore it must be said, *Il a aime Dieu*, *Il a aime l'Eglise* ; and not *Il a aimee*, &c.

3. But when this Accusative precedes the Auxiliary Verb (which happens not in Prose, but in the Accusative of the Relative or Pronoun) or what is after the Auxiliary Verb, but before the Participle, which seldom happens but in Verse, then the Participle ought to agree in Gender and Number with that Accusative. Thus it must be said, *The Letter I have written, La Lettre que j'ay écrite; Les Livres que j'ay leus; For que* is for *laquelle* in the first Example, and for *lesquels* in the second: And thus, *J'ay écrit la Lettre, & je l'ay envoyée, &c. J'ay acheté des Livres & je les ay leus.* Thus 'tis said in Verse, *Dieu dont nul de nos maux n'a les grâces bornées*, and not *borne*, because the Accusative *grâces* goes before the Participle, tho' it follows the Auxiliary Verb.

Nevertheless there's an Exception to this Rule, according to *Monf. de Vaugelas*, which is, that the Participle remains undeclinable, tho' it be after the Auxiliary Verb and its Accusative, when it goes before the Nominative; as, *La peine que m'a donné cette affaire; Les soins que m'a donné ce proces*, and the like.

'Tis not easie to give Reasons for these ways of Speaking, as to the French, this is what is come into my mind:

All these Verbs of our Tongue have two Participles, the one in *ant*, and the other in *e, i, u*, according to the several Conjugations, without speaking of the Irregulars, *aimant, aime; écrivant, écrit; rendant, rendu.*

Now there are two things to be consider'd in Participles; the one, That they are true Noun Adjectives, susceptible of Gender and Number, and Case: The other, That when they are Active, they have the same Regimen, as the Verb, *amans virtutem*. When the former Condition is wanting, they are call'd Gerunds; as *amandum est virtutem*: When the second is wanting, the Active Participles are then rather said to be Verbal Nouns, than the Participles.

That being suppos'd, I say, that our two Participles *aimant* and *aimé*, inasmuch as they have the same Regimen as the Verb, are rather Gerunds than Participles: For *Monf. de Vaugelas* has already observ'd, that the Participle in *ant*, when it has the Regimen of the Verb, has no Feminine; and we don't say, for Example, *J'ay vu une Femme lisante l'Ecriture*, but *lisant l'Ecriture*. It 'tis sometimes put in the Plural, *J'ay vu des Hommes lisans l'Ecriture*, I believe that comes from a Fault not yet perceiv'd, because the sound of *lisant* and *lisans* is almost always the same, neither the one nor the other being generally pronounc'd: And I believe also, that *en lisant l'Ecriture* is for *en lisant l'Ecriture, in modo legere scripturam*; so that the Gerund *lisant* signifies the Action of the Verb, as well as the Infinitive, *lire*. Now,

Now, I think, the same may be said of the other Participle *aimé* to wit, that when it governs the Case of the Verb, 'tis a Gerundive, and incapable of several Genders and several Numbers. When it is Active, and differs from the Participle, or rather the Gerund in *ant*, but in two things; the one, that the Gerund in *ant* is of the Present, and the Gerundive in *e, i, u*, of the Past; the other, that the Gerundive in *ant* subsists all-alone, or rather understanding the Particle *en*; whereas the other is always accompanied with the Auxiliary Verb *avoir*, or that of *estre*, which serves instead of it on several occasions; as we shall say lower. *J'ay aimé Dieu, &c.*

But this later Participle, besides its use of being an Active Gerundive, has another of being a Passive Participle; and then it has the two Genders, and the two Numbers, according to which it agrees with the Substantive, and has no Regimen. And 'tis according to this use that it makes all the Passive Times with the Verb *Estre*; *il est aimé, elle est aimée, ils sont aimés, elles sont aimées.*

Thus to resolve the propos'd Difficulty, I say, that in these ways of Speaking, *J'ay aimé la chasse, j'ay aimé les livres, j'ay aimé les sciences*; the reason why we do not say, *J'ay aimé la chasse, j'ay aimés les livres*, is, because the word *aimé* having then the Regimen of the Verb, is Gerundive, and has neither Gender nor Number.

But in these other ways of Speaking, *La chasse qu'il a aimée; les Ennemis qu'il a vaincus*; or, *il a défaits les Ennemis, il les a vaincus*; the words *aimé, vaincu*, are not consider'd then as governing something; but as governed by the Verb *Avoir* themselves: As if one should say, *Quam habeo amatam, quos habeo victos*. And 'tis for this reason, that, being taken for Passive Participles that have both Gender and Number, they must be made agree in Gender and Number with the Nouns Substantives, or Pronouns, to which they relate.

And that which confirms this Reason is, that whenever the Relative or Pronoun, which governs the Preterit of the Verb precedes it, if that Preterit governs also another thing after it, it becomes Gerundive and Indeclinable: For instead of saying, *Cette Ville que le commerce a enrichie*, it must be said, *Cette Ville que le commerce a rendu puissante*, and not *rendue puissante*; because then *rendu* governs *puissante*, and is thus Gerundive.

As to the before-mention'd Exception, *La peine que m'a donnée cette affaire, &c.* it seems to arise only from being us'd to make the Participle Gerundive and Indeclinable, and it commonly governing the Nouns that follow it: So that *affaire* has been consider'd here as if 'twas the Accusative of *donne*, tho' it is the Nominative, because 'tis in the place this Accusative generally has in French, which loves nothing so much as Clearness in Discourse, and a natural disposition of Words in its Expressions.

This will further be confirm'd by what we are about to say of certain Occasions, wherein the Auxiliary Verb *Estre* takes place of *Avoir*.

*Two Instances wherein the Auxiliary Verb
Estre takes place of that of Avoir.*

The first is in all Verbs Active, with the reciprocal *se*, which shews, that the Action has for Subject, or for Object, that which acts; as, *se tuer, se voir, se connoistre*; for then the Preterit, and the other Tenses, which depend on it, is not form'd with the Verb *avoir*, but with the Verb *Estre*; *il s'est tue*, and not *il sa tue*; *il s'est veu, il s'est connu*. 'Tis difficult to guess whence this Use came, for the Germans have it not, using on this occasion the Verb *avoir*, as commonly 'tis done; tho' 'tis from them, that in all probability the use of Auxiliary Verbs is deriv'd for the Preterit Active. Nevertheless one may say, That that Action and Passion then meeting in the same Subject, the Verb *estre* is made use of, because it marks more Passion than the Verb *avoir*, which had mark'd the Action only; and is as if one should say, *il est tue par soy-mesme*.

But 'tis to be observ'd, that when the Participle (as, *tue, veu, connu*) relates only to the Reciprocal *se*; tho' being redoubled, it precedes it, and follows it; as when we say, *Caton s'est tue soy-mesme*, then this Participle agrees in Gender and Number with the Persons or Things spoken of: *Caton s'est tue soy-mesme, Lucrèce s'est tuee soy-mesme; Les Saguntins se sont tuez eux-mesmes*.

But if this Participle governs something different from this Reciprocal, as when I say, *Oedipe s'est creve les eux*, then the Participle having this Regimen becomes an Active Gerundive, and has no more either Gender or Number; so that it must be said:

Cette Femme s'est creve les eux.

Elle s'est fait peindre.

Elle s'est rendu la Maîtresse.

Elle s'est rendu Catholique.

I know very well, the two last Examples are contested by Monsieur de Vaugelas, or rather Malherbe; whose Opinion he nevertheless owns is not receiv'd by all the World: But the Reason they give, makes me think they are mistaken; and thence I reject other ways of Speaking, wherein is more difficulty.

They pretend then, we must distinguish when Participles are Active, and when they are Passive; which is true: And they say when they are Passive they are Indeclinable; which is also true. But I don't see, that in those Examples, *elle s'est rendu, or rendue la maîtresse*.

maîtreſſe; *now nous ſommes rendu*, or *rendu maîtreſſe*; that the Participle *rendu* can be ſaid to be Paſſive, it being viſibly on the contrary Active: And that, which ſeems to have deceiv'd us, is, that 'tis true that thoſe Participleſ are Paſſive when they are joyn'd with the Verb *Eſtre*; or when 'tis ſaid, *il a eſte rendu maîtreſſe*. But 'tis only when the Verb *Eſtre* is put for it ſelf, and not when 'tis put for that of *Avoir*; as we have ſhewn 'tis put with the Reciprocal Pronoun, &c.

Thus the Obſervation of *Malherbe* cannot hold in other ways of Speaking, where the ſignification of the Participle, tho' with the Reciprocal Pronoun *ſe*, ſeems to be quite Paſſive: as when we ſay, *elle ſ'eſt trouve* or *trouvée morte*. And thus Reaſon ſeems to require, that the Participle be Declinable, without minding that other Obſervation of *Malherbe*, which is, to obſerve whether the Participle be follow'd by a Noun or another Participle: For *Malherbe* wou'd have it Indeclinable, when 'tis follow'd by another Participle; and thus we ſhou'd ſay, *Elle ſ'eſt trouve morte*; and Declinable, when follow'd by a Noun; for which I ſee no Ground.

But this Obſervation may be made, that it is often doubtful in theſe ways of Speaking by the Reciprocal, whether the Participle be Active or Paſſive; as when we ſay, *Elle ſ'eſt trouve*, or *trouvée malade*; *elle ſ'eſt trouve guérie*; for that may have two Senſes: The one, that ſhe was made ſick or cur'd by others; the Participle wou'd be Paſſive, and conſequently Declinable; and the ſecond, Active, and conſequently Indeclinable. And this Obſervation is not to be doubted: For when the Phraſe determines the Senſe ſufficiently, it determines the Conſtruction alſo. As for inſtance, we ſay, *Quand le Medecin eſt venu, cette Femme ſ'eſt trouvée morte*, and not *trouvée*, becauſe that wou'd be, ſhe dy'd by the Doctor and thoſe about her; and not, that ſhe dy'd of herſelf: But if on the contrary I ſay, *Madame ſ'eſt trouve mal ce matin*, it muſt be *trouvée*, and not *trouvée*; becauſe 'tis plain I wou'd ſay, ſhe herſelf felt her ſelf ill: and yet the Phraſe is Active in that Senſe; which brings in both entirely to the General Rule we have giv'n, which is, not to render the Participle Gerundive and Indeclinable, but when it governs, and always Declinable when it do's not govern. I know very well alſo, that there's nothing in our Tongue entirely ſettled touching theſe laſt ways of Speaking; But I know of nothing more uſeful to ſettle them, and that by this Conſideration of the Regimen, at leaſt, on all Occaſions where Uſe has not determin'd and fix'd 'em.

The other inſtance where the Verb *Eſtre* forms Preterits inſtead of *Avoir*, is in ſome Intranſitive Verbs; that is, where the Action do's not paſſ out of him who aſts: as, *Aller, partir, ſortir, monter, deſcendre, arriver, retourner*; for we ſay, *il eſt alle, il eſt party, il eſt ſorty, il eſt monte, il eſt deſcendu, il eſt arrive, il eſt retourne*, and not *il a alle, il a party*, &c. Whence it comes that then the Participle agrees in Number and Gender with the Nominative

native of the Verb: *Cette Femme est allée à Paris, elles sont allées, ils sont allés, &c.*

But when some of these Intransitive Verbs become Transitive, and properly Active, which is when a Word is joyn'd to 'em that they are to govern, they then resume the Verb *avoir*; and the Participle being Gerundive, changes no more either Gender or Number.

Thus we ought to say, *Cette Femme a monté la montagne*, and not *Est montée* or *est montee*. If we sometimes say, *il est sorti le Royaume*, 'tis by an Ellipsis; it being for *hors le Royaume*.

To this APPENDIX I shall add some Rules of Spelling, which tho' I did not think full enough of Demonstration to be inserted in the Body of the Rules; yet since they really afford Matter of Speculation sufficient to employ the curious Teacher or Learner of his *Mother Tongue*, and may, perhaps, be render'd capable of Improvement, I shall here add. They were given us by one Dr. Jones, who (as we guess by his Name) being a *Welsh-man*, may, in some particulars of his Book, be misled by the Pronunciation of his own Tongue; yet is his Book worth our Consideration. But this will be plainer from his Observations.

His Maxims are, first, *That all Words were Originally Written as Spelt*. Tho' this may be disputed, yet the Consequence is not so great as to make us enter into the Controversie.

His next is, *That all Terms which have since alter'd their Sound, (the Origin of the difficulty of Spelling) did it for Ease and Pleasure*.

From the *harder, harsher, longer*, to the *easier, pleasanter, and shorter* Sounds, which for that Reason became the more usual. From hence it follows, *That all Words that can be Sounded several ways, must be Written according to the hardest, sharpest, longest and most unusual Sound*. And this Rule, he assures us, is without Exception in our Tongue.

The longest Sound is that which expresses most simple Sounds, or Sounds the same Number after the longest manner, thus, if you say *again* and *again*, it must be written *again*; because it Sounds more Letters. The same must be said of *Favor* and *Favour*.

The more unusual Sound is known to all by common Practice.

Thus none can fail to know which is the *longest* and most *unusual Sound*, and that its sufficient almost in all Cases, because the length and unusualness of the Sound, causes it to be the harder Sound, which is the third thing to be observ'd in this universal Rule.

But to make the use of this Rule compleat, because it may happen that some Words (tho' not many) may Sound divers ways, and yet express the same number of Letters, and that in the same manner either long or short, and both Sounds alike usual, as in *Anger*, and *Angur*; *Finger*, and *Fingur*, &c. it will be useful to know which in such a Case is the easier and pleasanter simple

Sound; and to which harder and harsher Sounds they are so like; as that they are apt to exchange Sounds with 'em.

A is much easier than *E* or *O*; *B*, than *P*; *D*, than *T* or *th* in *tho*; *E*, than *I*, *O*, *U*; *EE*, than *E*, *I*, *O*; *G*, than *C* for *K*, or hard *C*, or *ch* in *chew*; *M*, *ng*, than *N*; *Ou*, than *O* or *U*; *Sh*, than *Ch* or *S*; *T* in *The*, than *Th*; short *U*, than *A*, *E*, *I*, *O*; *V*, than *For Ph*; *Z*, than *S* in *so*.

Simple Sounds are easier than Compounds; Compounds of two Sounds, than Compounds of three, and so on; and Compounds of easie Sounds, than Compounds of hard Sounds.

Double Characters are to be reckon'd as single, if they have but one Sound.

I have omitted the particular Proofs of these Rules, which the Reader may consult his Book for, if his Curiosity prompt him; this being sufficient to give Ground to his Enquiry; And, I believe, in trying, he will find 'em sometimes pretty true, if not always,



FINIS.
